

**KÁROLI GÁSPÁR REFORMED UNIVERSITY
FACULTY OF THEOLOGY**

**MISSIONAL ECCLESIOLOGY:
MISSIONARY ENCOUNTERS BETWEEN
THE PRESBYTERIAN CHURCH OF KOREA (*TONGHAP*)
AND PROTESTANT CHURCHES
IN THE CZECH REPUBLIC AND SLOVAKIA**

Ph.D. THESIS

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**Missional Ecclesiology:
Missionary Encounters between the Presbyterian Church of Korea (*Tonghap*)
and Protestant Churches in the Czech Republic and Slovakia**

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ABSTRACT

The present study seeks to explore how the Presbyterian Church of Korea's (PCK, *Tonghap* denomination) understanding of missional ecclesiology translates into the context of Central and Eastern Europe (CEE), by analysing, examining and investigating the PCK's missionary endeavours in the Czech Republic and Slovakia. It examines the complexity and dynamics of the PCK's missionary encounters with Protestant churches of the Czech Republic and Slovakia and its effect on all agents involved.

This study first describes the current debate on missional ecclesiology in the Korean context. Then, it examines the PCK's understandings of missional ecclesiology by analysing and comparing various official documents, viewpoints of missiologists, and non-official perspectives. The next chapter focuses on how the PCK's missionary movement in CEE began and what has been done during the last 25 years. This study, then, scrutinizes the PCK's missionary movement in the concrete context of the Czech Republic and Slovakia, using Kritzingers' *praxis matrix* which helps to explore the dynamics and complexity of the missionary encounters between the PCK and Protestant churches in the Czech Republic and Slovakia. The use of the *praxis matrix* is to open a creative space toward a theological concern on what has taken place within the encounters between the PCK and partners in Czech Republic and Slovakia and how they served as transformative missionary agents in the society. In these chapters, personal interviews, official documents, church magazines are used as well as the researcher's auto-ethnography.

The PCK's missionary endeavours in CEE started with fervent prayer and evangelistic zeal from the diaspora Korean churches in Europe and the supporting congregations in Korea. The mission work was positively done based on ecumenical partnership. Some obstacles, however, needed to be overcome. The PCK discovered the needs to reconsider its approach to missional ecclesiology, its understanding of the CEE context, a relevant contextualization of the diaspora Korean churches, improved communication among the PCK's missionary agents, its missionary motivation for numerical growth and its expectation of rapid missionary results.

Through the missionary encounters, valuable lessons were discovered for all churches involved. For the PCK, that the church growth perspective and a functional approach to missional ecclesiology does not work in the CEE context. For the diaspora Korean churches, that a relevant contextualization and not only an ethnic-centred but also a beyond-ethnic perspective is needed in mission. The missionary motivation should not come from self-glory, but only through participation into God's mission. Furthermore, a superficial understanding of the CEE context might also mislead the missionary endeavours; thoughtful understanding builds trusting partnerships. Trusting cooperation among all PCK's mission agents is always urgent. For Protestant churches in the Czech Republic and Slovakia, valuable lessons were learned in that a mutual partnership with an Asian church is necessary, shifting from indifference to inclusiveness. Also, that the fruitful Christian heritage and missionary resources needs to be shared with these young churches. Furthermore, that a shift from a traditional church to a missional church is needed by emphasizing a missionary identity that can transform the individualized and secularized society in CEE. Finally, the crucial missiological issues of

suffering, healing, peace, reconciliation and identity are relevant themes that for all the churches involved, setting the agenda for future discussions.

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*I could not do without Thee, O Saviour of the Lost,
Whose wondrous love redeemed me,
At such tremendous cost,
Thy righteousness, Thy pardon. Thy precious blood must be,
My only and comfort, My glory and my plea.*

(The First verse of no. 292 in Korean Hymnal, my father's favourite song)

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ABBREVIATIONS

ACEM	Asian Council of Ecumenical Mission
CCA	Christian Conference of Asia
CECMS	Central European Centre for Mission Studies [<i>Stredoeurópske centrum misijných štúdií</i>]
CEE	Central and Eastern Europe
CEMK	Christian Ethics Movement of Korea [<i>Kidokgyo Yunri Silcheon Undong</i>]
DWW	Diakonisches Werk Württemberg
EACC	East Asia Christian Conference
ECACS	Evangelical Church of the Augsburg Confession in Slovakia
ECCB	Evangelical Church of Czech Brethren [<i>Českobratrská Církev Evangelická</i>]
ECCSR	Ecumenical Council of Churches in Slovak Republic
EKD	Evangelische Kirche in Deutschland
EMS	Evangelisches Missionwerk in Südwestdeutschland
FIRESZ	Youth Mission Organization in Christian Reformed Church in Slovakia [<i>Fiatal Református Szövetsége</i>]
GAPCK	General Assembly of Presbyterian Church in Korea (<i>Hapdong</i>) [<i>Daehan Jesugyo Jangrohoe Chonghoe</i>]
GOCN	Gospel and Our Culture Network
IBMR	International Bulletin of Mission Research
IRM	International Review of Mission
KIMCHI	Korea Institute for Mission & Church renewal International
KPC	Korean Presbyterian Church(es)
KPCK	Kosin Presbyterian Church in Korea (<i>Kosin</i>) [<i>Daehan Jesugyo Jangrohoe Gosin Chonghoe</i>]
KPJT	Korea Presbyterian Journal of Theology [<i>Jang Sin Non Dan</i>]
KRIM	Korea Research Institute for Mission [<i>Hanguk Seongyo Yeonguwon</i>]
KSMS	Korea Society of Mission Studies [<i>Hanguk Seongyo Sinhakhoe</i>]
KWMA	Korea World Missions Association [<i>Hanguk Segye Seongyo Hyupuihoe</i>]

KWMC	Korean World Mission Council for Christ [<i>Gidokgyo Hanin Segye Seongyo Hyupuihoe</i>]
LCWE	Lausanne Committee for World Evangelism
MAT	Mission and Theology [<i>Seongyowa Sinhak</i>]
NCKK	National Council of Churches in Korea [<i>Hanguk Gidokgyo Gyohoe Hyupuihoe</i>]
NCOWE	National Consultation on World Evangelism [<i>Segye Seongyo Jeonryak Hoeui</i>]
NKPW	National Organization of Korean Presbyterian Woman [<i>Yeojeondohoe Jeonguk Yeonhaphoe</i>]
OSCE	Organization for Security and Co-operation in Europe
PCK	Presbyterian Church of Korea (<i>Tonghap</i>) [<i>Daehan Jesugyo Jangrohoe Chonghoe</i>]
PCKWMD	Presbyterian Church of Korea World Mission Department [<i>Daehan Jesugyo Jangrohoe Chonghoe Segye Seongyobu</i>]
PROK	Presbyterian Church in the Republic of Korea (<i>Kijang</i>) [<i>Hanguk Gidokgyo Jangrohoe Chonghoe</i>]
PCKED	Presbyterian Church of Korea Ecumenical Department [<i>Jeongchae Gihoek Daeoe Hyuryuk Upmu</i>]
PUTS	Presbyterian University and Theological Seminary [<i>Jangrohoe Sinhak Daehakgyo</i>]
RCCS	Reformed Christian Church in Slovakia [<i>Szlovákiai Református Keresztyén Egyház</i>]
RCH	Reformed Church in Hungary [<i>Magyarországi Református Egyház</i>]
RTF	Reformed Theological Faculty in Komárno [<i>Selye János Eeyetem Református Teológiai Kar</i>]
SECAC	Silesian Evangelical Church of Augsburg Confession [<i>Slezská Církev Evangelická Augsburského Vyznání</i>]
SJE	J. Selye University [<i>Selye János Egyetem</i>]
TOM	Theology of Mission [<i>Seongyo Sinhak</i>]
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WEA	World Evangelical Alliance

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I. Introduction

The present study deals with the Presbyterian Church of Korea's (PCK) understanding of missional ecclesiology and investigates how it translates into the context of the Czech Republic and Slovakia. The study focuses on a single denomination, the PCK, which is also known as *Tonghap* among the other Korean Presbyterian churches (KPC). The various Korean Presbyterian churches differ in their theological understandings and interpretations.¹ "PCK" is the official abbreviation for the Presbyterian Church of Korea (*Tonghap*). Therefore, this study uses "PCK" to specifically refer to the Presbyterian Church of Korea (*Tonghap*). This introductory chapter describes the problem, key questions, methodology, structure, sources and the value of the study. It will serve as the background for this study.

1.1. Statement of Problem

Ahn Kyo-Seong, a church historian and professor at Presbyterian University and Theological Seminary (PUTS), describing the history of Korean Christianity, claimed that "To be frank, the Korean church² was, has been, and is a missionary church".³ He uses the term "missionary" to mean the same as "missional", a term invented after the publication of the book, *Missional Church: A Vision for the Sending of the Church in North America* (1998)⁴, edited by Darrell L. Guder. It is necessary to note, at the very beginning of this study, that translating the Korean term "*Seongyojeok*" into English is difficult. The present study, however, distinguishes "missional" from "missionary". The former refers to the church's nature and the church's participation in God's mission, the concept from Darrell L. Guder's book, *Missional Church*. The latter refers to the sending of missionaries and mission projects of the church.

Ahn's assertion makes three crucial points. First, his statement points out to the world that the Korean church is a missionary church. Second, it shows that the Korean church is no longer a missionary receiving church, but a missionary sending church. Third, it implies that the Korean church is no longer an object of mission, but a subject of mission. Ahn also argued that "In short, the Korean church continued to transform itself from a fast-growing mission church to a massively expanding national church to a startlingly developing missionary

¹ The stages of the Korean Presbyterian Church's development can be divided into: 1) pre-Presbyterian Council (1884-1892), 2) Missionary Council (1893-1901, council consisting only of missionaries), 3) the Chosun Christian Presbyterian Council (1901-1906, joint council consisting of missionaries and the Korean representatives), 4) the All-Korea Presbytery (1907-1911, independent Presbytery), 5) the Korean Presbyterian Church (the KPC, 1912-, General Assembly). Unfortunately, the KPC divided into four denominations during the 1950s: in 1951 the KPCK (The Kosin Presbyterian Church in Korea, *Kosin*), in 1952 the PROK (The Presbyterian Church in the Republic of Korea, *Kijang*), and in 1959 the GAPCK (The General Assembly of Presbyterian Church in Korea, *Hapdong*) and the PCK (The Presbyterian Church of Korea, *Tonghap*).

² The Korean church in this study refers to the Korean Protestant Church in South Korea unless otherwise stated. So, Korean Christianity also means South Korean Protestant Christianity. In the present study, the term Korean church also is quite often used as the meaning of the Protestant churches in Korea as the plural form of the Korean Protestant Church.

³ Ahn Kyo-Seong, "The Missionary Spirit of the Korean Church", presented paper at the Tokyo 2010 Global Mission Consultation & Celebration, May 11-14, 2010, 1. Ahn's assertion was also emphasized by other theologian. Timothy K. Park, "The Missionary Movement of the Korean Church: A Model for Non-Western Mission", in *Korean Church, God's Mission, Global Christianity*, Ma Wonsuk and Ahn Kyo-Seong (eds.), Regnum Edinburgh Century Series Vol.26 (Oxford: United Kingdom, 2015), 19-20.

⁴ Darrell L. Guder (eds.), *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, Michigan: William B. Eerdmans, 1998). This study will use *Missional Church* to refer to this book.

(missional) church”⁵ So, according to his remarks, the Korean church has been a missionary church from the start. Ahn’s assertion that the Korean church is a missionary church, seems to be well attested to throughout the history of Korean Christianity. A century ago, Korea was only known as an object of mission.⁶ Currently the Korean church has become known as a missionary sending church, especially due to its hosting of the 10th WCC general assembly in Busan, South Korea in 2013. The Korean church has dramatically changed from ‘mission-reporting’ to ‘mission-conducting’ and even ‘mission-organizing.’ In this sense, the Korean church has intimately connected with mission, and strongly emphasized mission. Throughout its history, the Korean church has been inseparable from mission. Proudly, but carefully, it is said that world mission was led by England in the 19th century, by the United States in the 20th century, and in the 21st century Korea will be taking a crucial role in mission.⁷

This positive self-perception about the missionary church is closely connected with rapid church growth. Unprecedented church growth greatly affected the Korean church and gave it a triumphant concept of mission. Rapid and exponential church growth became a trade mark for the Korean church, and added to the “Korean Miracle”⁸ of an economic success, the “Korean Miracle” of mission. This explosive expansion of the Korean church was encouraged by Robert H. Schuller’s notion of ‘positive thinking’ and rooted in Donald A. McGavran’s pragmatism of church-growth school associated with Fuller Theological Seminary in the United States.⁹

The high speed of church growth, however, has not been sustained and has declined slightly since the middle of 1990’s. Furthermore, behind this ‘success story,’ there has been a ‘failure story’ as well. Side effects from this rapid church growth have begun to appear. Some church members have started to move to other religions like Buddhism and Roman Catholicism. They feel that Christianity in Korea no longer gives hope to the Korean people. According to Philip Jenkins’ analysis, the rise of the Korean church was chiefly due to the church’s offer of a hope and better life to the people who had suffering throughout Korean history.¹⁰ But the Korean church has not continued to provide the same hope. The Korean church has been

⁵ Ahn Kyo-Seong, “The Missionary Spirit of the Korean Church”, 1.

⁶ A missionary report from Rev. C. C. Vinton from the Presbyterian Church in the U.S.A. described the country of Korea and the Korean church as follows: “Korea is a peninsula less in area than the British Isles. Its mountains are rugged. Its valleys are fertile. Its mineral wealth overflows. Its coasts are the fishing ground of Japanese and Chinese, and lately of Russians. Its inland scenery entrances foreigner and native alike...It is one of earth’s garden spots. The lot of its dwellers and sojourners is cast indeed in pleasant places. It is the land of morning calm, ‘the land of dawn beauty’... They build their own churches. They support in all respects their own worship. They institute and maintain for themselves Christian schools. Not a few churches send out members of their own body to preach in the regions beyond.” *Ecumenical Missionary Conference New York, 1900. Report of the Ecumenical Conference of Foreign Missions, Held in Carnegie Hall and Neighbouring Churches, April 21 to May 1* (London New York: Religious Tract Society, American Tract Society, 1900), 534-535. For a brief summary of the conference, see this article. Thomas A. Askew, “The New York 1900 Ecumenical Missionary Conference: A Centennial Reflection”, *IBMR* (October 2000), 146-154.

⁷ Moon Sang-Cheol, “21st Global Seongyoui Leader: Hankuk Seongyoui Hyunhwang Gwa Gwaje” [The Missionary Leader of Global Mission in 21st Century: Current Status and Task of Korean Mission], *Yeonsei Mokhoeja Sinjak Seminar* [Yonsei Pastors’ Theological Seminar] Vol.25 (2005), 109-120.

⁸ This is the term used to refer to South Korea’s unprecedented economic growth, including rapid industrialization, technological achievement and modernization. This growth was accompanied by a democratization and globalization that transformed the country from the destruction of the Korean War to a wealthy and developed country with a globally influential economy.

⁹ Kim Heung-Soo, “Is Christianity a Korean Religion? One Hundred Years of Protestant Churches in Korea”, *Evangelical Review of Theology* Vol.30:2 (2006), 166.

¹⁰ Philip Jenkins, “Church Growth, Korean Style”, *Christian Century* (7 September 2010), 61. According to his analysis, “The rise of Korean Christianity is complex matter, but the right thing Korean Church did were: Christians stood up against oppression and injustice, risking their lives in the process, and they offered ordinary people a vision of a better life.”

criticized by the people for its authoritarianism, local church centrism,¹¹ lack of democracy, and lack of morality.¹² Hong Gi-Young, a theologian of church growth, sees the major problems of the Korean church as the overemphasis on numerical growth and weak cooperation among denominations and local congregations.¹³ This has caused people to have a negative perception of the Korean church, whether they are Christians or not.

This negative perception has been compounded by immoral behaviours of pastors, conflicts within congregations, and conflicts between denominations. This societal antagonism has done serious harm to the established church's reputation among both Christians and non-Christians. Owing to the fast growth of internet access, anti-Christian sites have emerged to pose challenges and threats to Christian mission and activities. The major topic on many anti-Christian homepages is the Korean church's aggressive missionary activities.¹⁴ Aggressive missionary endeavours have often been criticized by the local churches on the mission field. Missionary imperialism has been one of the drawbacks of the Korean church's world evangelism movement.

In response to its declination and antagonism from society, the Korean church has sought an adequate remedy by turning from 'numerical church growth' to 'healthy church growth'. This shift is mainly concerning with the quality of church growth as espoused by Natural Church Development (NCD)¹⁵, Two Wings Nurturing System, Cell Church (G12), Home Church, and the Purpose Driven Church.¹⁶ But these are only changes from programme-oriented solutions to enhancing the quality of the church. The church has been criticized for pursuing church growth only from a programmatic angle. It is recommended that the church do the theological work to overcome the limitation of programmatic approaches and provide a new paradigm of church growth.¹⁷ This situation demands a deeper reflection of the church and a conversation about the missional church (missional ecclesiology) which has emerged and spread in the Korean church. The publication of *Missional Church* and other books about missional church have had a powerful influence on the Korean church.

The conversation of missional church in Korea emphasized the Christian's ethical responsibility to positively influence society. It was heavily attributed to the gradual decrease of church growth and negative views of the Korean church from the outside. Its paradigm asked

¹¹ Local church centrism can be defined as the attitude or policy that gives first priority to the maintenance and expansion of the local congregation in the use of human and material resources to realize the goal of the church. A survey from Gallup Korea (1998) lists the main problems that Korean church confronts as; The tendency to focus on quantitative growth, Numerous denomination and schisms, Congregational egotism, Weak direction for Christian's practical life, Pastor's selfishness and worldly desires, Secularization, Lack of social service and Religious cults. www.galupkorea.co.kr. Accessed on 26 April 2014.

¹² According to a 2013 poll from the "Kidokgyo Yunri Silcheon Undong" [Christian Ethics Movement of Korea] (CEMK), the Korean church has been in the last position among main religions in Korea for the last decade. CEMK, "2013nyeong Hanguk Gyohoeui Sahoegjeok Sinroido Yeoron Josa Gyeongwa Seminar" [Conference Material for Announcement of Poll Result in 2013, Poll Printed Distribution] (5 February 2014), 7-74. Or see to the website of the institute, cemk.org.

¹³ Hong Young-Gi, "Progress and Pitfalls: Globalization and the Korean Church", paper presented at the IAMS 2004 Conference in Malaysia from 31st July to 7th August 2004, 8.

¹⁴ Lee Jin-Gu, "Korean Protestantism as Viewed by Netizens: A Focus on Recent Activities of Anti-Christian Site", *Korean Journal* (Winter 2004), 229-233. Among aggressive missionary activities are: Buddhist temple arson, Buddhist temple property damage, Loud preaching in public place, Negation of Korean culture and Rejection of Other Religions and Ideas.

¹⁵ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Health Churches* (Carol Stream, IL: Church-Smart Resources, 1998). This book was firstly translated in Korean in 2000.

¹⁶ Rick Warren, *Purpose Driven Church* (Grand Rapids, Michigan: Zondervan, 1995).

¹⁷ Choi Dong-Kyu, "Chamdoen Gyohoeui Seongjangeul Wihan Seongyojeok Gyohoeonui Gicho" [The Foundations of the Missional Ecclesiology for the Growth of the True Church], *Bokeumgwang Silcheon Sinhak* [Gospel and Praxis] (Spring 2011), 295-296.

the Korean church to have an active and meaningful relationship with neighbours. It strongly demanded that the Christian community live in the world as light and salt. It motivated Christians to go into the world and embrace the life issues of society. It asked them to demonstrate the Christian identity in a secular world. More than that, it helped to extend the scope of the church from a local congregation to God's kingdom. It awakened the idea that mission was originally God's mission, the church was sent by God and needs to participate in His mission in the world. In a nutshell, since early 2000 the Korean church has turned to missional ecclesiology in its search for a proper remedy to the current decrease of church membership and antagonism from society.

It is observed, however, that the Protestant churches in Korea still are inclined to adhere to church growth when dealing with missional ecclesiology. The Korean church perceives the introduction of the missional church as intimately related with church growth and as one of the remedies for church growth which reflects the nature of the church. Thus, in the Korean church context, it is clear that the missional church conversation is a theological conversation on the church's nature with the goal of being a solution to the current decrease of church membership. The interest of the Korean church has developed from '*church growth*,' (Numerical) to '*church quality*' (Numerical and qualitative) and currently to '*church's nature*.' (Numerical and qualitative and nature). Put in detail, its attention moves from expansion, to quality/health and finally to the nature of church. But the Korean church's desire of growth remains in each process.

This problem seriously asks the Korean church to approach missional ecclesiology as a theological reflection, not pragmatically. Its responses to this downward trend were not adequate, even though the Korean church tried to search for its causes and cures from a theological, missiological and sociological perspective. In this respect, Park Joon-Sik, a professor of World Evangelism at Methodist Theological School in Ohio, rightly wrote, "their responses have been reactive and shallow; the churches have not yet engaged in the critical theological self-reflection necessary for the renewal of the church at a more fundamental level".¹⁸ He continues that "Korean Protestant Christianity needs radical transformation at the level of its ecclesiology".¹⁹ At the end, he warns that "Because of the Korean church's own riches and power, however, one of the possible dangers of Korean mission is to share the Gospel from a position of cultural and economic power, not from that of venerability and humility".²⁰ In the same vein, Chang Hun-Tae, an evangelical missiologist, suggests that the Korean church needs to be transformed into a missional church which is characterised by becoming a life-giving church, having a life-changing preaching ministry and becoming salt and light in the society.²¹ Hong criticizes the notion that "The size of an institution was understood as a measure of success".²² He suggests that "there is a an urgent need for the recovery of a more holistic mission theology, which includes the development of kingdom theology, ecclesiology, Trinitarian theology, the social vision of the Christian gospel, and the

¹⁸ Park Joon-Sik, "Korean Protestant Christianity: A Missiological Reflection", *IBMR* Vol.36, No.2 (April 2012), 59.

¹⁹ Park Joon-Sik, *Ibid.*, 62.

²⁰ Park Joon-Sik, *Op. cit.*

²¹ Chang Hun-Tae, "Hyundae Hanguk Gyohoe Hyunsange Daehan Seongyojeok Jindan" [A Missiological Appraisal of the Contemporary Korean Church], *Bokeumgwa Seongyo* [Evangelical Missiology] Vol.15 (2011), 58-66.

²² Hong Young-Gi, "Revisiting Church Growth in Korean Protestantism: A Theological Reflection", *IRM* Vol.LXXXIX, No.353 (April 2000), 194.

contextualization of the gospel”.²³ Furthermore, sociological reflection also pinpoints that the Korean church needs this ecclesiological reflection. Kim Byong-Suh, a socialist of religion, maintains that “Naturally, the Korean church is very proud of such a success in the church expansion. Yet, the growth in size alone may not necessarily be success; we need to examine closely the process of such rapid growth and its ecclesiological consequences”.²⁴

It is obviously crucial to return to Ahn’s assertion that the Korean church was, has been and is a missionary church, and ask if it is still relevant for the Korean church. Judging from the earlier observation, it is questionable whether the current Korean church is a missional church. For the Korean church, church growth is necessary. The Protestant churches in Korea, however, are in danger of distorting missional ecclesiology if they continue to connect numerical growth to the concept of the nature of church. On this point, Ahn’s remarks must be examined and investigated as to whether the Korean church is currently a “missional church”. Because the Korean church’s missionary endeavour was heavily dependent on church growth, the phenomenon of decreasing church membership naturally affected the church’s mission at home and abroad. When the Protestant churches in Korea grew regularly with numerical expansion, their mission at home and abroad also expanded. When the church started to decrease, mission started to be ignored. It implicitly demonstrates that the concept of mission has not been properly understood within the Korean church. The church has considered mission merely as a programme of the church to cause competitive zeal for church growth.²⁵ Mission was manipulated to display the church’s programme and used as a main factor for church growth. The relationship between mission and church structure can be simply stated: “Church Growth –Mission Growth” (CGMG); “Church Decrease–Mission Decrease” (CDMD). This structure seriously needs to be reconsidered since mission will eventually end when the church ceases to grow. This is against the missional ecclesiology.²⁶

The same problem exists in the diaspora Korean churches around the world. They have tended to focus on enlarging the size of the congregation. However, they are not often willing to be contextualized into and cooperate with their local Christian communities. The diaspora Korean churches do not adapt to the local culture nor understand the local church history. They communicate the Gospel by using their own culture and circumstances as their guides. Furthermore, Korean missionaries have sometimes been criticized for attempting to impose Korean “denominational patterns and structures on indigenous churches”.²⁷ They have been criticized for trying to transplant their home churches’ confessions and successes onto their mission fields without sincere partnerships.²⁸ The Korean church, regardless of whether on the

²³ Hong Young-Gi, *Ibid.*, 199.

²⁴ Kim Byong-Suh, “The Explosive Growth of the Korean Church Today: A Sociological Analysis”, *IRM* Vol.LXXIV, No.293 (January 1985), 60.

²⁵ Ahn Heui-Yeol, “Hangukgyohoeui Tamunwhagun Seongyoe Daehan Pynggawa Jean” [An Appraisal and Proposal on Cross-Cultural Missions in the Korean Church], *MAT* Vol.30 (2013), 271-281.

²⁶ Craig Van Gelder & Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011), 7-9. Alan J. Roxburgh & M. Scott Boren, *Introducing the Missional Church: What it is, What it matters, How to become one* (Grand Rapids, MI: Baker Books, 2009), 31-34.

²⁷ Park Joon-Sik, “Korean Protestant Christianity: A Missiological Reflection”, 62.

²⁸ Rev. Cobbie Palm, a minister of the United Church of Christ in the Philippines, with responsibility for the Ecumenical and International Relations Desk, critically pointed out the misbehavior and wrong doings in mission endeavour from the Korean Presbyterian Church: “The phenomenon of Korean Presbyterian missionaries to the Philippines is for the most part a movement of local congregations in Korea, building local congregations in the Philippines.... We do not oppose, in this age of pluralism, any new church or religion planting itself on the soil of the Philippines. But with the Korean Presbyterians we cannot help but feel betrayed. We can no longer believe that the Korean Presbyterian missions are mushrooming independently of the already

mainland or oversea, views church growth and denominational expansion as one of the main goals and engines of mission.

This unbalanced goal of mission originated from the misunderstanding of the nature of the church and a distorted concept of mission,²⁹ which is deeply connected with missional ecclesiology. In terms with missionary motivation, the Korean church tends to approach mission work with a functional understanding instead a theological one. In this sense, it is very important for the Korea church's thinking on the missional church, to shift from a church growth structure to a kingdom growth structure.³⁰ Evaluating the Korean missionary movement, Julie C. Ma, a research tutor of missiology at Oxford Centre for Mission Studies, suggests that "If our mission is to conquer the land and bring a victory with our own strengths and strategies, then I am afraid we may never stop the unfortunate historical cycle that will haunt the church with its self-crusading and self-glorifying goals".³¹ Another sharp criticism came from Lee Moon-Jang, a former professor in the religion department at Gordon-Conwell Theological Seminary and currently a senior pastor of *Doora* Presbyterian church. He claims that the Korean missionary movement is merely an 'extension' of the Western modern mission effort lacking its own self-theologizing for mission.³² Felipe Jinsuk Byun, an evangelical missiologist, rightly argues that "the self-theologizing is an urgent calling to the Korean churches, not only for their home but also their foreign missions".³³

The PCK, part of the Reformed theological tradition, has also been coping with the decline of church growth. The PCK has tried to develop church development programmes and revival movements. It has strived to be a 'missionary church' from the early stage of its foundation.³⁴ The PCK has been acknowledged to be one of the leading denominations among the KPC, with a balanced theology of ecumenical and evangelical traditions. Moreover, the PCK faithfully maintains an ecumenical perspective while others maintain an evangelical perspective.³⁵ Through evangelization at home and cross cultural mission in aboard, the PCK has struggled to overcome the current decline of church growth, while extending its ecclesial influence within Korea and overseas.

established and historical Protestant Reformed traditions in the Philippines because they did not, or do not know we exist... The tragic story of betrayal that we in the UCCP have experienced with Korean missionaries only serve to disprove the argument that Koreans are setting up their own churches throughout the Philippines because they did not realize a reformed or Presbyterian tradition existed in the Philippines". Cobble Palm, "Toward a World Mission Tribunal", *IRM* Vol. LXXXVI, No.342 (July 1997), 295-297.

²⁹ Julie C. Ma, "A Critical Appraisal of Korean Missionary Work", S. Hun Kim and Wonsuk Ma (eds.) *Korean Church and Christian Mission* (Eugene, Oregon: Wipe & Stock, 2011), 143.

³⁰ Ahn Heui-Yeol, "An Appraisal and Proposal on Cross-Cultural Missions in the Korean Church", 261.

³¹ Julie C. Ma, "A Critical Appraisal of Korean Missionary Work", 145.

³² Lee Moon-Jang, "Saeroun Seongyo Paradigmui Tamsaek: Hangukjeok Gwanjeomeseo" [Seeking for New Mission Paradigm: A Korean Perspective], *Bokeumgwa Sinhak* [Gospel and Theology] Vol.10 (December 2008), 322-336.

³³ Felipe Jinsuk Byun, "Assessing the Potential of Korean Cross-Cultural Missionaries for the Self-Theologizing of the Korean Church", Ph.D. dissertation (Trinity International University Deerfield, Illinois, 2012), 9.

³⁴ This assertion is confirmed in the very first sentence of the first Chapter of the PCK's history book when the church historians of the PCK wrote about the history of the PCK on its 100th anniversary. They wrote, "The PCK has inherited the faith heritage and tradition from the Reformed Church in the world, and it has been Biblical, Evangelical, Ecumenical, *Missionary* [emphasized by the researcher] Patriotic, as an independent church, serving nation and society". Chung Byung-Joon, Lim Hee-Kuk and Tark Ji-II, *Miraero Yolin 100 Yoneui Gieok* [100 Hundred's Memory for the Future, History of PCK's 100 Years] (Seoul: PCK, 2015), 16.

³⁵ Among the KPC, the GAPCK and KPCK stand in an evangelical circle, the PCK and the PROK does in an ecumenical circle.

The PCK's missionary movement in Central and Eastern Europe (CEE)³⁶ was closely related with the collapse of the Soviet Union. Since the 1990s, the PCK's missionary endeavour in CEE developed in diverse ways. It actively sent missionaries in CEE during the 2000s. The PCK's missionary movement in CEE cooperated with other mission agents, such as the diaspora Korean churches in Europe, the individual missionaries, supporting churches in Korea, ecumenical partnerships with local churches, and short-term missionaries with their sacrifice and commitment. The PCK extended its missionary territory and influence.

However, its missionary efforts have not always been relevant to the particular context. A lack of communication between the PCK's mission board and missionaries emerged. Quite often it created a misunderstanding and distrust between them in CEE. The churches in CEE frequently have been misunderstood as "spiritually-none" by mission agents of the PCK. The naïve missionary motivation for CEE that is "to evangelize" was not so relevant in the CEE context. The aim of the PCK missionary movement was closely related with to sending as many as missionaries as possible to the "missionary virgin soil" in CEE. But through the encounter with the ecclesial context in CEE, the PCK found that the context was greatly different from what it had considered.

It is particularly valuable, therefore, to examine how the PCK's mission work has been conducted in the CEE context. Because the outcome of the PCK's missionary movement is the manifestation of its missional ecclesiology, one can trace the PCK's missional ecclesiology through its mission work in CEE. It is necessary, therefore, to examine how the PCK has understood the relationship between 'mission' and 'church,' what characteristics of missional ecclesiology has functioned in its missionary endeavours, what missionary strategy has developed in the CEE context, how missional ecclesiology has been fulfilled by the PCK and how the local churches reacted and responded to their missionary movement, and finally what is the relevant missional ecclesiology in the CEE context for the PCK.

Given the background and problem, this study will investigate how the PCK's missional ecclesiology translates into the CEE context. Consequently, the main research question is '*How does the Presbyterian Church of Korea's (Tonghap) understanding of missional ecclesiology translate into the context of Central and Eastern Europe?*' The term 'translate' here is a technical one which embraces the specific meaning of suffering, manifestation, activity, humility, and struggle due to encountering a different context of place and time, mainly that of church history and the understanding of mission. The term "translate", when related with the missiological concept, especially with the gospel, the word and its derivatives, "translation, translatability, translatable", provide many diverse concepts. The translatability of the Gospel is one of the core concepts in missional ecclesiology. In the context of foreign mission, the Gospel should be translated into every culture without Western's primacy.³⁷ So, the term 'translate' encompasses fully the meaning "transfer", "struggle", "practice", "exert," "plant" and "move". This metaphor clearly describes the aim of this study. Hence, this study attempts to explore the PCK's missional ecclesiology in its missionary endeavour in the context of CEE.

³⁶ It is the geographical and ideological division of old communist countries such as the Czech Republic and Slovakia, Hungary and Poland.

³⁷ Jonathan Campell, "Releasing the Gospel from the Western Bondage", *International Journal of Frontier Missions* Vol.16(4) (Winter 2000), 167-171.

The purpose of this research is to describe a critical evaluation of the PCK's missional ecclesiology, by analysing, examining and investigating the PCK's missionary endeavours in the Czech Republic and Slovakia. This study will deeply examine them from a missiological perspective which includes theological examination and reflection. For the theological examination, the diverse reactions from the local churches in Czech Republic and Slovakia to PCK's mission work will need to be examined. For the missiological reflection about the PCK's missionary movement, the encounter should be described from the perspective of both the PCK and the local churches in the Czech Republic and Slovakia. Through the encounter, common theological issues have been discovered. The two parties, the Korean peninsula and the region of CEE, both experienced Communism and both churches' current context is under secularism. In confronting the Communist regime, suffering and prayer as distinct types of spirituality were common issues. Prayer and missionary spirituality have been tremendously crucial in the PCK's missionary endeavour in CEE.

This reflection must include both the failures and successes of missionaries. Frequently the supporting congregations in Korea expect only success stories from the missionaries and their mission work. Pressure coming from the church growth perspective is detrimental to their mission work. Suffering missionaries stand in contrast with the success paradigm of mission which comes out of church growth. The role of the PCK's missionaries in the Czech Republic and Slovakia, people who understanding both parties, is crucial for a relevant missional ecclesiology.

This reflection will help the PCK to humbly learn from the elder church's experience and maturity. Consequently, it may help Protestant churches in the Czech Republic and Slovakia to take responsibility for the younger churches.³⁸ From a missional ecclesiological perspective, both the PCK and Protestant churches in Czech Republic and Slovakia, need to respond to the current phenomena of missionary movement. The *missio Dei* (Mission of God) encourages both churches to preserve a missionary identity, affirming it as the core characteristic of the relation between church and mission. A missional ecclesiology demands that every church should belong to God, and be sent as the translator of the Gospel in a particular time and place by God. In other words, the understanding of the nature of the church as missional demands that every church should be adequately contextual since it is sent to translate the Gospel in its specific context at a particular time.

Key Questions

To investigate the main problem and answer the main research questions four key questions should be examined. 1) What has been the focus of the missional ecclesiology conversation in the Korean church context? 2) How has the term 'mission' been understood by the PCK within the Korean church? 3) How has the PCK's understanding of missional ecclesiology translated into the context of the Czech Republic and Slovakia? 4) What is a relevant missional ecclesiology for the PCK?

³⁸ In the Korean cultural context, the responsibility and duty between 'the elder' and 'the younger' are evident. The younger should be respectful to the elder and ready to learn by listening to and accepting what the elder says, while the elder has the crucial duty of protection and responsibility for the younger's needs.

It is very important to survey the historical development and main issues of missional ecclesiology in the Korean context. The conversation of missional church in Korea has mainly focused on the programmatic context of revitalizing church growth. In the Western context, however, its agenda rather focused on how to respond to society by rethinking the church's missionary nature and its participation in God's mission in the world. An extensive survey about the current debate of missional ecclesiology in Korea may support the foundation of the research.

To survey the PCK's missional ecclesiology, it is necessary to explore the PCK's understanding about mission. Missional ecclesiology deals with how 'mission' and 'church' are related to each other. To efficiently examine the PCK's understanding of mission, it is necessary to explore the Korean church's general understanding about mission. The concept of mission has been understood differently by the churches and denominations throughout the history of the Korean church. The PCK has tried to maintain an integral understanding of mission within the ecumenical and evangelical traditions. Many of the other denominations put their top priority on soul winning in mission.

The context of this study focuses on the PCK's missionary movement in the Czech Republic and Slovakia in CEE. CEE has experienced a dramatic change since 1989. Most churches in CEE, such as the Roman Catholic Church, the Orthodox Church and other Protestant churches, also went from confinement to freedom. After the Iron Curtain fell, many missionary endeavours rushed into CEE. The PCK's missionary endeavours in CEE also started around this time. It is important to examine how they initiated, practiced and fulfilled their work. It is equally important to carefully observe how the churches in CEE responded and reacted to the PCK's missionary endeavours. This examination includes a brief history of the encounter between the PCK and the churches in Czech Republic and Slovakia. It will also include a theological evaluation of their encounter in the light of missional ecclesiology. This section will critically evaluate the current PCK's missionary movement and its missionary endeavour in CEE.

Through the previous observation and examination, the last question will answer the main problem. The relevant missional ecclesiology for the PCK will be explored from the previous observations. It is equally important for this missional ecclesiology to help Protestant churches in the Czech Republic and Slovakia think about the missionary nature of church.

The present study, therefore, has four aims in accordance with the above key questions. The first question aims at defining the conversation of missional ecclesiology and missional church in Korea. The second aims at defining the understanding of missional ecclesiology within the PCK. The third aims at identifying a theological and missiological reflection on the PCK's mission in CEE. The fourth aims at exploring a relevant missional ecclesiology for the PCK.

This study will be confined to the PCK's missionary movement in CEE. Therefore, other Protestant churches or denominations in Korea will be excluded. The geographic context of the study in CEE focuses on the Czech Republic and Slovakia, where they have a similar history and culture, but divergent church situations. Both countries had the same church history through 1992, but after the division of Czechoslovakia, the religious context has been quite

different.³⁹ For the concrete description of the PCK's missionary encounter with Protestant churches in the Czech Republic and Slovakia, this study will be limited to the partner churches of the PCK's missionary encounter that is the Evangelical Church of Czech Brethren (ECCB) and the Silesian Evangelical Church of the Augsburg Confession (SECAC) in the Czech Republic, and the Reformed Christian Church in Slovakia (RCCS) in Slovakia. Even though the geographic boundary of the study is confined to two countries in CEE and specific Protestant churches in the Czech Republic and Slovakia, the ECCB, the SECAC, and the RCCS have direct connections with other churches in the CEE context such as Hungary and Poland. Since their fruitful church history and tradition remain commonly in the CEE context, so the generalization of the findings is relevant in the larger area of CEE.

1.2. Methodology

This study is a theological-missiological study. Missiology is the academic discipline which, from a philosophical, empirical and theological view, reflects on the history, theory and practice of Christian world mission. By observation and systematic analysis of contemporary manifestations of Christian belief, it consequently formulates its own theological reflections.⁴⁰ In theological reflection, the central concern for missiology is the *missio Dei*, the mission of God for humankind. It involves all that God has done, is doing, and intends to do to accomplish His purpose. The specific focus in missiology is to cross barriers in order to communicate the Good News of what God has done to reconcile humankind to Himself.⁴¹ Thus, missiological research is a dynamic interdisciplinary work for the reflection about the *missio Dei*. It involves a wide range of academic disciplinary research methods, so a multidisciplinary or multi-method research commonly serves missiological studies.⁴² Theology is the outwork of people's thinking about how to interpret God's revelation and action among them to accomplish His mission. Missiology draws its life-blood from the experience of crossing cultures and from the church worldwide in its global and local expressions of the *missio Dei*. Missiology, therefore, that loses contact with its roots in the missionary movement and its links with world Christianity will be indistinguishable from other theological disciplines.⁴³

In the present day, missiology and missiological research may be typically divided into two broadly related, but different arenas: academic missiology and applied missiology. The former typically seeks to broaden the theological bases of missiological research, while the latter is another genre of missiological research that takes a much more immediate and practical sense. Both academic and application-oriented research have contributed to each other. Each

³⁹ Generally speaking, Slovakia is more religious than the Czech Republic. The percentage of atheists in the Czech Republic is larger and the number of the people who are not interested in religion is increasing. For details on the religious situation, see these resources. Zuzanna Jurechová and Pavol Bargár (eds.) *Crisis Situations in the Czecho-Slovak Context after 1989*. (Prague, Central European Centre for Mission Studies, 2011), and Michal Valčo and Daniel Slivka (eds.) *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities* (Roanoke College, VA, USA: Center for Religions and Society, 2012).

⁴⁰ Jan A.B. Jongeneel, *Missiological Encyclopedia, Part I: The Philosophy and Science of Mission in the 19th and 20th Centuries* (Bangalore: Centre for Contemporary Christianity, 2006), 72-74.

⁴¹ Edgar J. Elliston, *Introduction to Missiological Research Design* (William Carry Library: Pasadena, CA, 2011), xxiv.

⁴² Edgar J. Elliston, *Ibid.*, xxv

⁴³ Kirsteen Kim, "Missiology as Global Conversation of Theologies", paper for the IAMS Assembly in Malaysia, 2004, 2.

has an important role to play in missiology, but each has also developed a set of risks. A risk that commonly accompanies academic missiology is its occasional overemphasis on theory with little thought to the application or relevance of theory to the real-life missiological situation. A parallel risk from the applied side of missiological research has been a focus on an immediate action without a firm rooting in what could have been learned from other precedent research theory.⁴⁴ Yet, these two types are not contradictory, but complementary. Missiological research helps in more constructive ways when the two are viewed together. Academic missiology supports the understanding of the phenomena, while applied missiology supports the transformation of the study. This current study combines both in order to take advantage of the strengths of both approaches.

This study contains both literary and empirical components. The literature on missional ecclesiology has been narrowed down during the reading process. Since the material on this topic is quite vast, careful selection and sorting have been necessary. While this study primarily focuses on the missional ecclesiology in the Korean context in literary terms, it empirically provides an integral understanding of the missional ecclesiology in Korea in general and in the PCK's mission in the Czech Republic and Slovakia in particular. Within this empirical study two groups were interviewed. First, the church leaders and layperson in the Czech Republic and Slovakia were interviewed about their observations of the PCK's missionaries and their work. Second, the PCK's missionaries were interviewed about their mission, and struggles to translate the PCK's missional ecclesiology into the CEE context. Both literary and empirical approaches to this study were utilized as the methodological tools.

This study will follow the methodology of Kritzinger's *praxis matrix*⁴⁵ in chapter 5 and 6. This matrix is designed to help one theologize by acting reflectively and reflecting on one's actions. The *praxis matrix* will significantly help to explore "the dynamics of how each of dimensions of mission finds concrete embodiment in a specific context".⁴⁶ A praxiological framework can be used to mobilise congregations, parishes and action groups for mission on the ground and to critically examine what they do in mission.⁴⁷ The matrix also "can be used to examine any kind of mission activity or project by a faith community".⁴⁸ It is constant interplay between theory and practice, acting and thinking, praying and working, towards any kind of transformative religious or social goal.⁴⁹ Kritzinger's *praxis matrix* of doing theology is vital in drawing attention to any intentionally transformative activity in a community that wishes to make a meaningful difference in a specific situation. It is an analytic tool and it is also a critical reflection on the dynamics of the encounters between the PCK and Protestant churches in the Czech Republic and Slovakia. Since this study attempts to critically evaluate and provide a theological reflection on the PCK's missionary encounters with Protestant

⁴⁴ Edgar J. Elliston, *Introduction to Missiological Research Design*, 5-6.

⁴⁵ J.N.J. Kritzinger, "Nurturing Missional Integrity", unpublished paper, UNISA-KRE-CIMS, Master of Theology in Missiology Program, 10-14, October 2011, 1-16. According to Banda and Saayman, Kritzinger's term "*praxis matrix*" was firstly introduced in his article "Faith to Faith-Missiology is Encounterology", *Verbum et Ecclesia* JRG 29 (2008), 764-790. Zuze Banda Willem Saayman, "Renaissance and Rebirth: A Perspective on the African Renaissance from Christian Mission Praxis", *Missionalia* 43:2 (2015), 135-136.

⁴⁶ J.N.J. Kritzinger, "Nurturing Missional Integrity", 7.

⁴⁷ *Op. cit.*

⁴⁸ J.N.J. Kritzinger, "Nurturing Missional Integrity", 9.

⁴⁹ J.N.J. Kritzinger, *Ibid.*, 8-9.

churches in the Czech Republic and Slovakia, the matrix satisfies the main purpose of the research.

With these advantages as one of the methodological tools, this present study uses the *praxis matrix* for two benefits. The first one is that it can extensively explore the dynamics and complexity of the missionary encounters between the PCK and Protestant churches in the Czech Republic and Slovakia. The second one is that it can draw lessons from these interactions, stimulate both churches to action, and eventually to bring about change and transformation. The benefit of the methodology is, therefore, to trace the contextual dynamics of the missionary encounters between the PCK and Protestant churches in the Czech Republic and Slovakia, to open a creative space towards a theological concern on the encounters, and to highlight the complex interaction between them as transformative encounters.

In the *praxis matrix*, there are seven common sense dimensions that need to receive attention from any responsible Christian group if it wishes to make a meaningful difference in a specific situation: *agency, spirituality, contextual understanding, ecclesial scrutiny, interpreting the tradition, discernment for action, and reflexivity*.⁵⁰ The evaluation could start with any of the seven elements of the matrix. The present study will start with ‘agency’ since it will be clearer if the agents are articulated from the beginning. ‘Agency’ is not confined to the PCK, but also the local churches and individuals in the Czech Republic and Slovakia. The study will also explore the ‘spirituality’ of these agencies. It is important to look at the differences and similarities of the various forms of spirituality which defined the missionary movement and fuelled what the agencies have done. The sequence goes through ‘contextual understanding’, ‘ecclesial scrutiny’, and ‘interpreting the tradition’ which are closely related with a focus on the context, church and theological reflection. ‘Discernment for action’ inquiries into what the agents concretely have done. Finally, the sequence ends with ‘reflexivity’ which focuses on the agents’ reflective learning through being involved and participating in God’s mission. It is not necessary for every agent to be described in all seven dimensions. The study will focus on the dimensions that apply to the particular agency. As Kritzingler explained, the features of praxis are integrative, contextual, transformative and communal: it is a collective rather than an individual process, with analysing the functional communities that are involved in transformative action.⁵¹ In this respect, Kritzingler’s *praxis matrix* can significantly contribute to the critical evaluation of the PCK’s missionary movement in the Czech Republic and Slovakia, draw lessons for the PCK and the partners in the Czech Republic and Slovakia coming out of missionary encounter, and propose a more relevant missional ecclesiology for them.⁵²

⁵⁰ J.N.J. Kritzingler, “Nurturing Missional Integrity”. He has exempted to apply this methodology to his various articles and publication: “A Question of Mission-A Mission of Questions, *Missionalia* 30 (April 2002), 144-163; “Faith to Faith-Missiology is Encounterology”, *Verbum et Ecclesia* JRG 29 (2008), 764-790; Mission in Prophetic Dialogue, *Missiology: An International Review* 41 (2013), 35-49; “The Struggle for Justice in South Africa (1986-1990): The Participation of the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa”, in Mary-Anne Plaatjies-Van Huffel Robert Vosloo, *Reformed Churches in South Africa and the Struggle for Justice: Remembering 1960-1990*, (Stellen Bosch: Sun Press, 2013), 92-117; and J.N.J. Kritzingler & W. Saayman, *David J. Bosch Prophetic Integrity, Cruciform Praxis* (Pietermaritzburg: Cluster Publications, 2011).

⁵¹ J.N.J. Kritzingler, “Nurturing Missional Integrity”, 10.

⁵² Some other evaluating criteria that can be helpful for effective thinking on missional ecclesiology. Blies’s mission matrix which maps out a holistic picture of missional ecclesiology. Richard Bliese, “The Mission Matrix: Mapping Out the Complexities of a Missional Ecclesiology”, *Word & World*, Vol.26, No.3 (Summer 2000). *Notae missionis* suggested by Graham Hill which provides a useful and accurate lens to determine whether something is missional. Graham Hill, *Salt, Light and a City: Introducing Missional Ecclesiology*, (Eugene: Wipf & Stock, 2012), 161-167, 263-274. The dimensions suggested

The components of this study encompass the following steps: (1) introductory but extensive reading to pin down the research questions and problems, (2) careful and critical reading in order to set up a proposal, (3) field work such as personal interviews to collect empirical data, and (4) collecting minutes, mission documents, oral witness, and self-theologized remarks. In addition, the following tasks have been performed: analysing the empirical data, attending conferences, and formulating theological reflections and final remarks.

The major steps of this study are to survey (1) the missional ecclesiology in the Korean context, (2) the PCK's understanding of missional ecclesiology as a part of the Korean church, (3) the PCK's missionary endeavour in the Czech Republic and Slovakia of the CEE context, and (4) the theological reflection on missional ecclesiology moving towards new ways in the PCK's missional ecclesiology. On an empirical level, the method of case study is used. A case study is a research strategy that uses an empirical inquiry thorough interviews and participants' observations that investigate a phenomenon in its real-life setting.⁵³ It conducts the 'general interview guide approach' to ensure that the same general areas of information (missional ecclesiology) are collected from each interviewee. Combined with this is the 'informal, conversational interview,' in which no predetermined questions are asked in order to remain as open and adaptable as possible to the interviewee's nature and priorities. This combination is aimed at seeking reliability in the data and validity in the findings,⁵⁴ but still allowing a degree of freedom and adaptability in obtaining information from the interviewees.⁵⁵ This study also combines a case study with a theological reflection, so the qualitative method is preserved. This study follows the three phases of the qualitative method: description, understanding, and interpretation. A combination of methods, such as interviews, participant observation, life histories and documentary analysis has been used. For the concrete resources, the interviews were started in April 2014. The researcher's private talks, debates, conversations, dialogues and discussions on the topic over 13 years of mission work in CEE with local church leaders and scholars have also been collected.

A variety of sources, such as personal and professional experiences and insights, have been used as analytical tools. Both etic view point (outsider's perspective) and emic perspective (insider's perspective) approaches have been used in the analysis. In doing a missiological research, one must reduce bias by looking for the perspective of the people with whom the researcher interacts.⁵⁶ This present study is not an attempt by an insider to present the most appealing picture, nor by an outsider to expose weakness. Rather all care is given to study the movement with a right mixture of empathy and appreciation, while at the same time keeping the necessary distance to make a critical evaluation.

by the GOCN, which reframed the classic marks of church through the lens of missional ecclesiology. Darrell L. Guder (ed.), *Missional Church*, 254-264.

⁵³ Dawson R. Hancock and Bob Algozzine, *Doing Case Study Research: A Practical Guide for Beginning Researchers* (New York: Teachers College Press, Columbia University, 2006), 15-16.

⁵⁴ Elliston emphasizes validity and reliability in missiological research. He classified the two: "Validity refers to the asking the right questions, acquiring the right information and making the appropriate application. Reliability, on the other hand, relates to consistency or the stability of the results". Edgar J. Elliston, *Introduction to Missiological Research Design*, 55.

⁵⁵ R. Daniel Shaw, "Qualitative Social Science Methods in Research Design", in Edgar J. Elliston, *Introduction to Missiological Research Design* (Pasadena, CA: William Carry Library, 2011), 141. For the importance of interviews in qualitative research, see Tom Wengraf, *Qualitative Research Interviewing* (London: SAGE Publications, 2001), 1-70.

⁵⁶ R. Daniel Shaw, *Ibid.*, 143-144.

This study adopts the “I perspective” view in the description in Chapter VI. Because the main contents of the chapter greatly depended on the researcher’s own life and ministry, it will be described as ‘my story’ with self-theologized reflection. It is a biographical description since it is also the researcher’s own story. It is not a “full” biographical perspective, however, since it is from a theologized perspective with other agents’ opinions about the researcher’s ministry and mission work. It will be description coming from a self-theologized and semi-biographical perspective. For a practical approach, the researcher followed the methodology of *auto-ethnography* which is an approach to research that seeks to describe and systematically analyse (*graphy*) personal experiences (*auto*) in order to understand cultural experience (*ethno*).⁵⁷

In short, there are four main steps to solve the main problem. 1) The first step is to overview the concept, historical development, issues, and debate of missional ecclesiology in Korea. Its components will be the survey, evaluation, and analysis of the literature on missional ecclesiology after and before the *missional church* conversation was introduced into Korea. 2) The second step is to reveal the PCK’s understanding of missional ecclesiology through literary research. This theological framework is important for the missionary movement in the Czech Republic and Slovakia. 3) The third step is to conduct empirical research with many interviews, official letters, documents, leaflets and magazines as primary sources. This step is to determine how missions has been implemented by the PCK and responded to by the local churches in the Czech Republic and Slovakia. It will eventually draw out a relevant missional ecclesiology from the theological reflection. Many primary sources will be collected, analyzed, compared and evaluated in order to examine the translation of the PCK’s missional ecclesiology in the CEE context. It carefully attempts to describe the dynamics of the missionary encounters between the PCK and churches in the Czech Republic and Slovakia. 4) Finally, the relevant missional ecclesiology of the PCK for CEE will be revealed from the previous observations.

1.3. Structure of Study

The overall structure of the study as seen in <figure 1> proceeds from a more general description (missional ecclesiology in Korean context) towards a concrete church’s missional ecclesiology (the PCK’s understanding of missional ecclesiology), and then a more particular context in CEE (the PCK’s mission in Czech Republic and Slovakia), and from these particular observations to a more general level (Missional Ecclesiology for the PCK). The last chapter is reserved for final observations and perspectives. The locality of the study moves from the PCK in Korea to the churches in CEE, and then *vice versa*. The methodological loci move from theological debate to theological and practical debate.

⁵⁷ Carolyn Ellis, Tony E Adams & Arthur P. Bochner, “Autoethnography: An Overview”, *Forum: Qualitative Social Research*, Vol.12(1), Art.10 (2010).



<Figure 1- General Structure of the Study>

This study contains seven chapters. Chapter 1 is the *Introduction* to the research project including the statement of the problem, methodology, structure of the study and sources.

Chapter 2, *The Missional Ecclesiology in Korean Context*, attempts to delineate the conversation of the missional ecclesiology (or missional church) within the Korean church. The discussion and debate on the missional church has been enormously expanded through the influence of the Gospel and Our Culture Network's (GOCN)⁵⁸ publications, specifically *Missional Church*. This explanation mainly searches for a proper remedy to the decline of church growth. The intense debates on this issue in the Korean context will be surveyed through the second resources from Korean theologians and missiologists' views, including the development and main issues on the missional ecclesiology in Korea. Some Korean theologians have endeavoured to seek the meaning of the missional church with the North America context in mind. However, others still consider it as a pragmatic or functional value for revitalizing church growth. The extensive survey about the current debate of the missional ecclesiology in Korea may support the research.

Chapter 3, *Understandings of Missional Ecclesiology within the PCK*, explores the PCK's missional ecclesiology which is related to the relationship between church and mission. The main task of this chapter is to seek how the PCK understands missional ecclesiology. The primary sources will be official missionary documents, mission statements and the minutes of the General Assembly. The concept of mission has been understood differently by various churches and denominations in Korea. The PCK faithfully maintains an ecumenical perspective on mission while other Korean Protestant churches consider it as winning souls.

Chapter 4, *The PCK's Mission in CEE*, describes the outline of the PCK's missionary movement in CEE. It explores how the missionary movement was initiated and the missionary endeavour extended to CEE. CEE experienced a dramatic shift after 1989. At the same time, the church also confronted a new period. The countries were no longer confined, or isolated. As a result, a massive invasion of evangelical missionaries took place. They became a new

⁵⁸ Gospel and Our Culture Network (GOCN) is the network of Christian leaders from a wide array of churches and organizations who are working together on the frontier of the missionary encounter of the Gospel with North American assumptions, perspectives, preferences and practices. It was spawned in the early 1990's by rapid changes of cultural currents in postmodern society.

mission field.⁵⁹ The oppression of the communist regime significantly influenced the shape of the Christian churches in CEE.⁶⁰ Under the oppression, however, the Roman Catholic Church and the Protestant churches in CEE tried to endure the suffering with prayer. In this context, this chapter will provide a brief history of the PCK's missions in CEE which started after the fall of the communist regime in 1989. The main task of this chapter is to investigate the reason, purpose, development, type and strategy of the PCK's mission. In short, this chapter tries to explore how the PCK's missionary endeavour started in CEE, what has been happened so far, and what kind of mission activities have been practiced.

Chapter 5, *A Case of the PCK's Mission in Czech Republic*, and chapter 6, *A Case of PCK's Mission in Slovakia*, form the backbone of the study. These chapters deal with the PCK's missionary movement in the Czech Republic and Slovakia, examining how the missionary endeavour has been activated and practiced by the PCK. The ecclesial context in the Czech Republic and Slovakia is diverse with the Roman Catholic Church, the Greek Catholic Church, the Orthodox Church, the Brethren Church, the Lutheran Evangelical Church, the Reformed Church, the Protestant churches, the independent evangelistic churches, and after the fall of the Communist system, the Pentecostals and the Charismatic churches have emerged. But these chapters are mainly interested in dealing with Protestant churches that the PCK have had missionary encounter. They will also examine how the local churches, church leaders, and Christian communities responded to the PCK's missionary actions. These chapters will carefully examine "the encounter" of two groups, with different church histories, traditions and culture. Using Kritzinger's *praxis matrix*, these chapters examine the encounter in light of missional ecclesiology.⁶¹

Chapter 7, *Revisiting the Missional Ecclesiology of the PCK in CEE*, reconsiders the missional ecclesiology of the PCK. Using the previous observations and critical examinations, a relevant missional ecclesiology of the PCK in CEE will be explored. It concludes by reviewing, summarizing and evaluating the data from the previous observations and will give practical implications and recommendations.

1.4 Sources

Two categories of sources and literature are employed in this study: primary and secondary. A primary source includes personal interviews, church magazines, minutes of the PCK's General Assembly and researcher's auto-ethnography which are used as an original object and the raw material. Secondary sources are many in number for the general description

⁵⁹ Anne-Marie Kool, "A Protestant Perspective on Mission in Eastern and Central Europe", in *Religion in Eastern Europe* XX/6 (2000), 1–21.

⁶⁰ Such oppression was a driving force that orchestrated important shift in Christianity: the shift from confession to culture, the shift from public to private, and the shift from urban to rural. Lukáš Bomba and Adrian Kacian, "The Relevance of Christian Faith for Everyday Life in Post-Communist Slovakia," in Michal Valčo and Daniel Slivka (ed.) *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities* (Centre for Religion and Society: Roanoke College, Virginia USA, 2012), 65-94.

⁶¹ For an evaluation of missional ecclesiology, Richard Bliese's Mission Matrix is helpful, although this study did not use it as a methodological tool. Bliese, a Lutheran, accentuates the importance of putting the question into a denominational framework (tradition of the Reformation). Richard Bliese, "The Mission Matrix: Mapping Out the Complexities of a Missional Ecclesiology", 237-248.

of missional ecclesiology in Korean context, but it is difficult to draw a priority list of the works which have contributed more to the development of the new ideas of this research.

Primary Sources

The primary sources for this research were collected from the PCK and its missionary movement in the Czech Republic and Slovakia. The official mission statements, General Assembly minutes, church's newspapers, and documents of mission policy were consulted for primary sources. In addition, recently announced mission statements from the various missionary meetings and official mission documents from different Korean churches also provided a primary source for understanding mission in the Protestant churches in Korea. These sources are mainly used in chapters III and IV.

Data collected for chapters V and VI are primary sources from the encounter between PCK's missionary endeavour and local churches in the Czech Republic and Slovakia. These primary sources were collected from participant observations, interviews, personal opinions of church members and leaders, personal correspondence, and other persons involved in the missionary movement in the Czech Republic and Slovakia. In addition, documents issued by different churches, countless articles published in church magazines, newspapers, audio-video material with media, and internet data were consulted.

For the description and analysis of the PCK's missionary endeavour in the Czech Republic and Slovakia, oral interviews with the PCK's missionaries working in that area were used. The key persons were Rev. Lee Jong-Sil, Rev. Jang Ji-Yeon and Rev. Ryu Kwang-Hyun in the Czech Republic and the researcher in Slovakia. They have served from 5 to 20 years as the PCK's missionaries working with the ECCB and SECAC in the Czech Republic, and RCCS in Slovakia.

For the description and analysis of the encounter from the perspectives of the Czech Republic and Slovakia, leaders and pastors of local churches with direct or indirect contacts with the PCK were consulted. The key persons were Rev. David Jurech, Rev. Luděk Korpa, Rev. Katarina Thapen Suchá, Rev. Vilem Szlauer, Rev. Pavel Taska, Dr. Pavol Bargár, Rev. Dr. Kornélia Kolářová Takácsová, Rev. László Fazekas, Rev. Árpád Molnár, Rev. Attila Palcsó, Rev. Sallai Tibor, Missionary Pavel Cekov, Ms. Lilla Balázs, and students Viktória Remes, Lili Édes, Luca Szombath, Bernardett Győri and Ádam Szakál. They have had contact with the PCK's missionary endeavour and are acquainted with the missionaries either personally or generally. Many anonymous interviewee's opinions also added to the primary sources. Through oral interviews, this study has acquired an extensive and diverse understanding of the PCK's missionary movement. The participants' understanding has contributed considerably to the formulation of a theological evaluation of the PCK's missionary movement in CEE.

Secondary Sources

The academic body of literature written on missional ecclesiology in the Korean context is growing. The recently published book, *Seongyojeok Gyohoerongwa Hanguk Gyohoe* [The

Missional Church and The Korean Church],⁶² supports the extensive research on the current conversation of missional ecclesiology in the Korean context from various theologians and denominations in the Korean church. Other relevant dissertations are from Park Jun-Gyu, *A Missional Ecclesiology for the Korean Church in Post Modernity* (2004)⁶³, Chung Seong-Hyun, *The Missional Ecclesiology in Contemporary Hyperreal Culture* (2007)⁶⁴, Park Han-Soo, *A Study of Missional Structures for the Korean Church for its Postmodern Context* (2008)⁶⁵, and Shin Kwang-Sup *Missional Engagement with Contemporary Korean Culture: A Case Study* (2013).⁶⁶ These studies examined the current Korean church, which has been affected by the postmodern culture, in light of missional ecclesiology with an extensive theological reflection.

Although there are many secondary sources on missional ecclesiology in the Korean context generally, there are few sources that deal specifically with the KPC's missional ecclesiology. For instance, Lee Joon-Ho and Han Jae-Hyun dealt with the GAPCK which maintains a conservative theological tradition. In Lee's dissertation, *Reconsideration of the Roles of 'elder' and 'Session' of the Presbyterian Church in Korea from a 'Missional Church' Perspective: A Study on the Interrelation of Practice to Belief of the Elder System*,⁶⁷ he explores the role of elders and the Sessions of the GAPCK, analysing the relationship between belief and practices of elders' and the Session's roles of the GAPCK. Meanwhile, Han interestingly argues in his dissertation, *The Role of Prayer in the Work of Missionary Church: With a Focus on Presbyterian Church in Korean (Hapdong)*⁶⁸, that prayer is not only the key to needed revival and church growth but also necessary to the GAPCK's work in national evangelization and world mission. An extremely helpful, though a bit outdated, resource is Damien Sangwoong Sohn's dissertation, *Toward the Renewal of the Presbyterian Church of Korea*.⁶⁹ It examines factors that have weakened the PCK and suggests some factors of church revival in the PCK. Suh Jung-Woon's dissertation, *A Critical Study on the Concept of Mission of the Presbyterian Church of Korea with Implications for the Future*,⁷⁰ greatly helped by tracing the historical development of the understanding of mission in the PCK. The recent dissertation from Lee Byung-Ohk, *Listening to the Neighbour: From a Missional Perspective of the Other*,⁷¹ explores how the PCK's congregations actively got involved in their neighbourhoods in light of missional ecclesiology. *The PCK Haeoe Seongyo Journal* (The PCK Journal of

⁶² The Korean Society of Mission Studies (ed.), *Seongyojeok Gyohoeron Gwa Hanguk Gyohoe*, [Missional Ecclesiology and Korean Church] (Seoul: The Christian Literature Society, 2015).

⁶³ Park Jun-Gyu, "A Missional Ecclesiology for the Korean Church in Post modernity", Ph.D. dissertation (Fuller Theological Seminary, 2004).

⁶⁴ Chung Seong-Hyun, "The Missional Ecclesiology in Contemporary Hyperreal Culture", Ph.D. dissertation (Fuller Theological Seminary, 2007).

⁶⁵ Park Han-Soo, "A Study of Missional Structures for the Korean Church for its Postmodern Context", Ph.D. dissertation (Fuller Theological Seminary, 2008).

⁶⁶ Shin Kwang-Sup, "Missional Engagement with Contemporary Korean Culture: A Case Study", Ph.D. dissertation (Trinity Evangelical Divinity School, Deerfield, Illinois, 2013).

⁶⁷ Lee Joon-ho, "Reconsideration of the Roles of 'elder' and 'Session' of the Presbyterian Church in Korea from a 'missional church' perspective: A Study on the Interrelation of Practice to Belief of the Elder System", Ph.D. dissertation (Luther Seminary, St. Paul, Minnesota, 2009)

⁶⁸ Han Jae-Hyun, "The Role of Prayer in the Work of Missionary Church: With a Focus on Presbyterian Church in Korean (Hapdong)", D.Miss. dissertation (Fuller Theological Seminary, 2002).

⁶⁹ Damien Sangwoong Sohn, "Toward the Renewal of the Presbyterian Church of Korea (Tonghap)", Ph.D. dissertation (Fuller Theological Seminary, 1998).

⁷⁰ Suh Jung-Woon, "A Critical Study on the Concept of Mission of the Presbyterian Church of Korea with Implication for the Future", Dissertation of STD (San Francisco Theological Seminary, 1987).

⁷¹ Lee Byung-Ohk, "Listening to the Neighbour: From a Missional Perspective of the Other", Ph.D. dissertation (Luther Seminary, St. Paul, Minnesota, 2013).

Overseas Mission) provides a church account of the PCK's missionary movement and is therefore a significant tool in appraising the church's missionary endeavour.

Two studies from Korean theologians with different views of missional ecclesiology, evangelical and ecumenical views, also serve as secondary sources. From an evangelical perspective, Shin Hyun-Soo's dissertation, *A Study on Missional Ecclesiology Centred on the Concept of Temple*⁷² (2010), outlines the missional church from a biblical approach, with a special emphasis on the concept of 'temple' in the Old and New Testaments. From an ecumenical perspective, Cho Hae-Lyong, in his dissertation *A Study on Missional Ecclesiology in Lesslie Newbigin, Jürgen Moltmann and Darrell Guder* (2011),⁷³ attempts to survey the background of missional ecclesiology through three different contexts, England, Germany and North America, and then suggests a relevant missional ecclesiology in the Korean context.

Evaluations of the Korean church's foreign mission endeavour can also be used as secondary sources. The reflections on the foreign mission work of the Korean church in the Ph.D. dissertations of Felipe Jinsuk Byun⁷⁴ and Oh Kyung-Hwan⁷⁵ along with the book *Korean Church, God's Mission, Global Christianity*⁷⁶ were greatly helpful in their comprehensive description of the Korean church's foreign mission movement. Concerning the secondary literature on missional church in relation to the diaspora Korean churches, quite a large number of sources were found. Among them, the dissertations of Kim Sin-Yil⁷⁷ and Lee Gil-Pyo⁷⁸ were helpful. They argue that the missional identity of the Korean Churches in North America and also the diaspora Korean churches need to change from a church with mission programs to a church participating in God's mission.

Previous studies and researches on missional ecclesiology mainly focused either on the universal church level without a typical context or on the functional interpretation of missional ecclesiology. The present research focuses on the missional ecclesiology within the PCK's foreign missionary movement, and has a different perspective from previous studies. With the help of previous studies, it explores the PCK's relevant missional ecclesiology.

The sources have been collected from various libraries: Károli Gáspár University of the Reformed Church in Hungary; Selye János University in Komárno; Presbyterian University and Theological Seminary in Seoul; The National Assembly Library and the Library of Congress in Korea. Sources have been also collected from several relevant web pages.⁷⁹ There was much reading of primary materials, leading journal articles and published literature in order to trace back the key terms of missional church both in the Korean church and the PCK.

⁷² Shin Hyun-Soo, "Seongyojeok Gohoeron", [A Study on Missional Ecclesiology Centred on the Concept of Temple], Ph.D. dissertation (Chongshin University, 2010).

⁷³ Cho Hae-Lyong, "Seongyojeok Gyoheoron Yongu" [A Study on Missional Ecclesiology in Lesslie Newbigin, Jürgen Moltmann and Darrell Guder], Th.D. dissertation (Seoul: PUTS, 2011).

⁷⁴ Felipe Jinsuk Byun, "Assessing the Potential of Korean Cross-cultural Missionaries for the Self-Theologizing of the Korean Church", Ph.D dissertation (Trinity International University: Deerfield, Illinois, 2012)

⁷⁵ Oh Kyung-Hwan, "Korean Missionaries in Southern Africa: A Discussion and Evaluation of Korean Missionary Activity in South Africa, 1980-2006", Ph.D dissertation (University of Pretoria: South Africa, 2008)

⁷⁶ Ma Won-Suk and Ahn Kyo-Seong (eds.), *Korean Church, God's Mission, Global Christianity* Regnum Edinburgh Centenary Series Vol.26. (UK: Oxford, 2015).

⁷⁷ Kim Sin-Yil, "Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America", D.Miss. dissertation (Asbury Theological Seminary, 2008).

⁷⁸ Lee Gil-Pyo, "From Traditional to Missional Church: Describing a Contextual Model of Change for Ingrown Korean Diaspora Church in North America", D.Miss. dissertation (Asbury Theological Seminary, 2010).

⁷⁹ Such as EBSCOhost research databases, Korean studies Information Service System, ProQuest religion, Globethics and many other useful internet resources.

Specifically, previous Ph.D. dissertations on this topic have been a core object of examination and analysis.

For the transcription of Korean names, publications and terms, the study uses the Korean-Roman Transcription System announced by the Ministry of Culture, Sports and Tourism in 2000.⁸⁰ For the authors published in English, the name and the title were used as it was contributed. Korean personal names are written as used in Korea, the surname appears first and the given name last. In the case of Hungarian personal names which coincide with the Korean way of ordering the names, the study applies the English pattern of first name-surname. This also applies to other personal names in Czech and Slovak. The transcription of Korean resources is done with brackets when first mentioned and then written in English thereafter. The names of localities in Slovakia in Chapter VI are also written in Hungarian with brackets since those areas of the chapter mainly deal with the Hungarian minority in Slovakia. Those names are bracketed when first mentioned and then written in Slovak thereafter.

Throughout this study several terms are used. First of all, the distinction between *mission* and *missions* should not be confused in current missiological study. 'Mission' in the singular is used in the sense of *missio Dei* (God's mission) as the only One who initiates mission. 'Missions' (*the missiones ecclesiae*) in the plural refers to the particular forms, related to specific times, places or needs of participation in the *missio Dei*. Mission widely refers to God's redemptive plan and design for the world and people. It also refers to the activity, participation or endeavour of the church or individual Christians believers. According to this fundamental understanding of mission(s), several terms are used in this study.

1) *Missional* - This term has to do with the idea that God is the subject of His mission, *missio Dei*, in which the church is invited to participate. The *missio Dei* is to transform all cultures through the work of the Holy Spirit and the incarnational presence of Jesus within each culture as God interacts with that culture on its own terms in order to bring all of creation into the hope of peace and reconciliation.

2) *Missional Church* – The Missional church is the understanding of mission in the local church (or church denomination) in light of the *missio Dei*. It is mainly concerned with how the church is being missional in its own context, in its particular place and time. Therefore, it concerns the locality, the context and nature of the church, which is sent to the world.

3) *Missional Ecclesiology* - Missional ecclesiology is a theological reflection on the true nature of the church from the perspective of mission. It naturally pursues the connection between church and mission and how the two are related to each other. It also concerns the Trinitarian God, who sends the church into the world. Ecclesiology is a theological and biblical understanding of the church. Missional ecclesiology, however, is not simply a theological understanding of the church. It is a deeper understanding of mission in terms of the church. Strictly speaking, missional ecclesiology as the study of mission, should start with the missionary God, and then extended to the nature of the church as well as the responsibility of the church within the contemporary time and particular place. It focuses on the church's identity and its participation in God's mission in the world.

4) *The Korean Church* - It mainly refers to the Protestant churches and denominations in Korea, such as Presbyterian, Methodist, Baptist, and Pentecostal and so on. The Roman

⁸⁰ www.mcst.go.kr. Accessed on 15 May 2013.

Catholic Church is excluded in this term. This term is synonymous with the Protestant churches in Korea.

5) *The Presbyterian Church of Korea (PCK)* – The Presbyterian Church of Korea, founded in 1907, is one of the largest and oldest denominations among Protestant churches in Korea. The General Assembly of the PCK was established on the 1st of September, 1912 under the name [*The Chosun Presbyterian Church*]. The PCK keeps a more holistic theological stance compared to other Protestant denominations in Korea. Standing in the Reformed Church tradition and ecumenical spirit, the PCK is actively working with other churches in the world.

6) *The Korean Presbyterian Churches [KPC]* – It refers to the Presbyterian Churches in Korea. Concretely it points to the Presbyterian Churches in Korea from its establishment to its divisions. The KPC divided in 1952 (*the KPCK*), in 1953 (*the PROK*) and in 1959 (*the GAPCK*, and *the PCK*).

7) *Central and Eastern Europe (CEE)* - It is the geographical and ideological division of former communist countries such as the Czech Republic, Slovakia, Hungary and Poland.

The Value of the Study

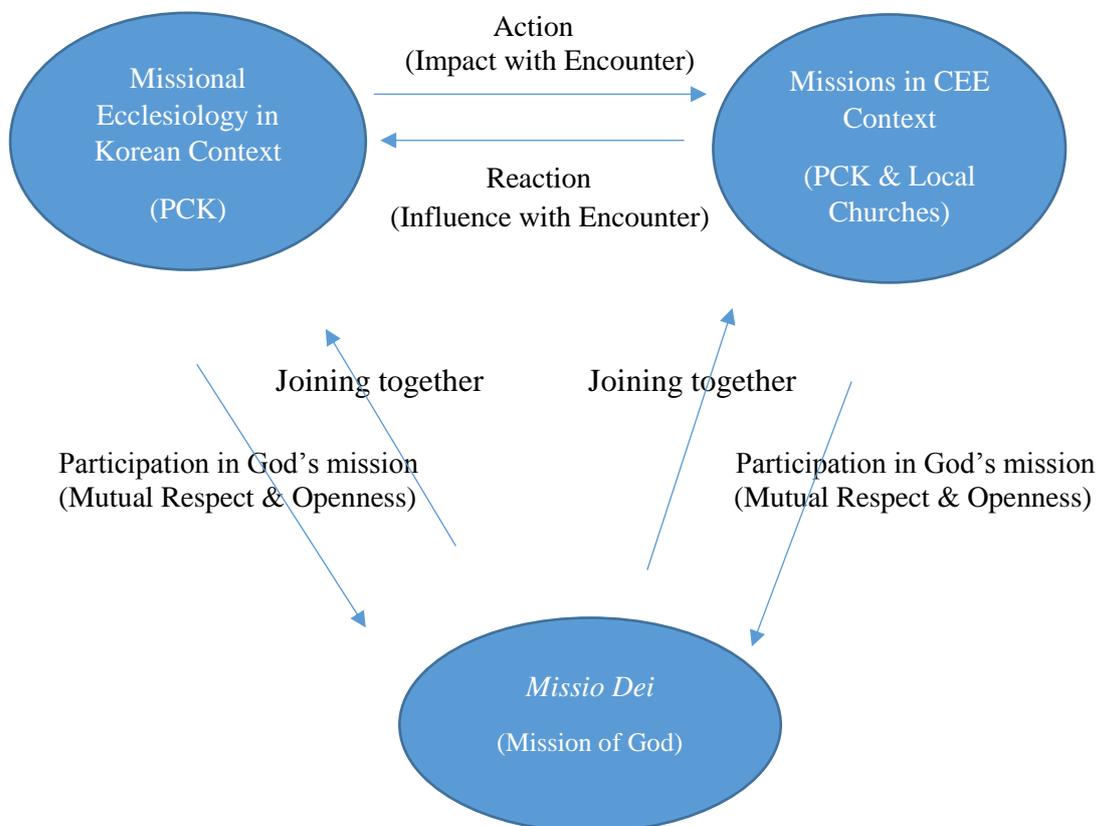
The current study has two categories of value: theological and practical values. Theological values are as follows: 1) It attempts to define a missional ecclesiology in the particular context of the Czech Republic and Slovakia. It is the first academic and practical research in CEE from the PCK. 2) It seeks to understand the missional ecclesiology in the context of a foreign missionary movement, enhancing unity and partnership in mission. One of the crucial contributions of this study is to enhance the influence of mutual understandings and partnerships in the mission of God through the encounters of different churches. Mission is not a one-way action, or reaction from the other side; only participating in the mission of God together with humility and openness. This study directly reflects on the PCK's missional ecclesiology through an investigation of its missionary endeavour in CEE. At the same time, it indirectly aims to help local churches in the Czech Republic and Slovakia reflect on their missional ecclesiology through their encounter with the PCK. (See figure 2)

Practical values are as follows: 1) this study is a theological reflection on the PCK's missionary movement in light of missional ecclesiology. It can function as a lens through which the PCK's missionary endeavour can be clearly seen by the CEE churches, mainly in the Czech Republic and Slovakia. It contains stories of success. Unfortunately, it also contains stories of failure and the struggle of a missionary movement to humbly learn from its elder partner's (Europe church) experience. This study will make the PCK rethink the strategy of its missionary endeavour in CEE through the lessons acquired from its failures. 2) This study also encourages churches in the Czech Republic and Slovakia to consider the nature of the church, and to ask themselves about their responsibilities to younger churches within the idea of missional ecclesiology. In the Korean culture, the relationship between the 'elder' and the 'younger' is very strict. 'The elder' is responsible for the younger and 'the younger' should demonstrate his/her respect to the elder. In this respect, this study asks both churches to commit to accountability through the encounter.

The topic of the present study has not been sufficiently treated in the existing Korean research. They approached missional ecclesiology by: 1) raising problematic questions about

the current decrease of church growth, and then investigating the Korean church and society by exploring the relevant missional ecclesiology in Korea (*The Missional Ecclesiology in the Korean Context*), 2) starting with the decrease of church growth, and then examining the missionary identity of the diaspora, primarily in the North America context (*The Missional Ecclesiology in the Diaspora Korean Churches of North American Context*). This study, however, embraces both and goes further into the complexity of the encounter. It starts in the same place as the previous studies, but goes on to examine the PCK's missionary enterprise in the CEE context. It examines the missional ecclesiology of the PCK and then extends the scope of the examination to the PCK's encounter with the local churches in CEE in light of the *missio Dei* (*The Missional Ecclesiology in the Korean context, Diaspora and Local Church as well*).

In this respect, this study is a pioneering work about a young Asian church's missional ecclesiology in the CEE context. In the Europe context, 'the Christianity in the globe South' has mainly discussed the African Christian communities and their missionary movement, especially the Pentecostal community. This study, however, will be one of the first studies of the globe South (Asia) from the PCK in the CEE context. It also deals with the ecumenical and evangelical cooperation among different churches. This study can serve as a catalyst for both the homeland Korean church and diaspora Korean churches to calibrate their identities, callings, and roles in the light of missional ecclesiology, focusing on the impact and influence of their encounters. <Figure 2> illustrates how churches might bind and participate together in the *missio Dei*.



<Figure 2: The Value and Influence of the Study in the light of *missio Dei*>

II. Missional Ecclesiology in Korean Context

2.1. Introduction

Since the time the ‘missional church movement’ arrived in Korea, it has expanded and developed in different ways. Theologians have shown interested in the movement as have church leaders and pastors. This trend is testified to by the increase in doctoral dissertations and academic articles written on the topic by Korean theologians and doctoral students.⁸¹ Furthermore, this movement has recently been extensively discussed in an academic journal⁸² and a practical pastoral magazine as a special issue.⁸³ Seventeen years after the publication of the book, *Missional Church* (1998) and other books about missional church, the interest in that movement is still extensive within Korean church. This proves that the issue of missional church and missional ecclesiology has been widely researched, practiced and spread in the Korean church since 1998.

The understanding of missional church (and missional ecclesiology) by denominations and missiologists, however, has been diverse. It has been understood and applied differently church by church, scholar by scholar, and denomination by denomination. Some understand it as one of the programs of church revival and church growth while others approach it as a way to reflect on the nature of the church. Nevertheless, they all try to understand the concept and apply it to their own context. Many people find it hard to understand the concept because of the volume and diversity of the resources.⁸⁴

Within this context, the aim of this chapter is to trace back through the conversation of missional ecclesiology in the Korean church by describing, analyzing and assessing the materials, articles, conferences and publications on the missional church in Korea. This chapter will review the historical background and development, main approaches and argumentations of missional ecclesiology in the Korean church and also examine the contributions and limitations of the issue. Since the various discussions about the proper understanding of the missional church in Korea is still on-going,⁸⁵ this chapter will describe the historical development of various understandings of missional ecclesiology in Korea.

The present chapter takes the following steps. First it traces the historical development of missional church and the seeds of a missional ecclesiology in the Korean context (2.2.). It traces how the concept arrived and developed in the Korean church. Second, it describes what

⁸¹ From 2011 to 2014, 17 theses dealt with the topic of missional church in Th.M. or Th.D. dissertations at the PUTS. Most of Korean students (D.Min.) at Fuller Theological Seminary also dealt with the topic, especially in the perspective of building local congregations to be mission-shaped communities. Examples of these theses are Moon Hee-Won’s “A Strategy for Making a Missional Church of The Bundang Youngnak Church” (2005) and Chun David-Wook’s “A Study on the Development of Missiological Ecclesiology in the Korean Church” (2007). Furthermore, the PUTS library research programme added almost 100 resources connected with the word *Seongyojeok Gyohoe* [missional church] or *Seongyojeok Gyohoeron* [missional ecclesiology] during the period 1998-2015. www.put.ac.kr. Accessed on 4 January 2016.

⁸² PUTS, “Seongyojeok Gyohoeron: Hangukjeok Seongchal” [Missional Ecclesiology: Korean Reflection], *MAT* Vol.30 (2012) and KSMS, “Seongyojeok Gyohoeron” [Missional Ecclesiology], *TOM* Vol.36 (2014).

⁸³ *Mokhoewa Sinhak* [Ministry and Theology] (Seoul: Duranno, March 2013).

⁸⁴ Choi Dong-Kyu, “Tongjeonjeok Gwanjeomeosebom ‘Missional’ui Uimi” [Meanings of ‘Missional’ from a Holistic Perspective], *TOM* Vol. 39 (2015), 321-353.

⁸⁵ Shin Kyung-Kyu, “Seongyojeok Gyohoeronui Gwajee Gwanhan Tonghapjeok Gochal” [A Holistic Study on the Task of Missional Church], *TOM* Vol.39 (2015), 251-277.

the main issues are in the Korean context (2.3.). Since the concept came from the Western context, it surely will have some similarities and also discrepancies in the Korean context. Third, it will explore the contributions and limitations in the Korean context (2.4.). This chapter closes by analysing and evaluating the previous findings of missional ecclesiology in the Korean context (2.5.). In short, this chapter will investigate the conceptual history of missional ecclesiology in the Korean context and describe the on-going debate on the missional church in Korea by examining the development of the concept and analysis its contributions and limitations. It catches a snapshot of the current conversation of missional church in Korean context

2. 2. Historical Development

2.2.1. After *Missional Church*

The missional church conversation in North America was started in the late 1990s. The movement arrived in Korea several years later. It seems that Bang Dong-Seob, a former professor of missiology at Baekseok University, firstly used the term missional church in Korea. In his article “*Missional Ecclesiology in Acts*”⁸⁶ in March 2002, Bang outlined the meaning and characteristics of missional church in the book of Acts, focusing on the missionary nature of the church. Because it was the earliest introduction of the missional church from the West, he did not directly cite Guder’s book. Rather, he mentioned the argumentations from Johannes Blauw, David Bosch, Lesslie Newbigin and Charles Van Engen.⁸⁷ Even though he did not use Guder’s term “missional church” he did adopt the word “*Sengyojeok Gyohoe*” [missional church] in Korean.⁸⁸ Actually, Bang used the term earlier at an evangelical conference in December 2001 with the same title. At the conference, he insisted that the mission is the nature of the church, arguing “if the church loses the missionary nature, the church maybe secularized and overwhelmed by earthly wave”.⁸⁹

Almost at the same time as Bang, in 2002, Choi Hyung-Keun, one of the leading evangelical missiologists, currently a professor of mission studies at Seoul Theological University, wrote an article entitled “*Missional and Diakonical Ecclesiology*”.⁹⁰ In this article he introduced Guder’s books, *Missional Church (1998)* and *The Continuing Conversion of The Church (2000)*,⁹¹ emphasizing that the nature of church is mission and it can be practiced and

⁸⁶ Bang Dong-Seob, “Sadohaengjeone Natanan Seongyojeok Gyohoeron” [Missional Ecclesiology in Acts], *Gidoksinhak Journal* [Christian Theological Journal] Vol.2 (2002), 197-219.

⁸⁷ Bang Dong-Seob, *Ibid.*, 203-207.

⁸⁸ It is doubtful if he understood the Korean term *Seongyojeok Gyohoe* as meaning “missional church” at this early stage of the conversation on a missional church in Korea. However, if he used it as “missionary church”, his understanding of *Seongyojeok Gyohoe* was a transitional step, from “missionary church” to “missional church,” in the development of missional ecclesiology in the Korean context.

⁸⁹ <http://www.christiantoday.co.kr/view.htm?id=151519>, and <http://www.kidok.com/news/articleView.html?idxno=29984>. Accessed on 14 March 2014.

⁹⁰ Choi Hyung-Keun, *Seongyojeok Bongsajeok Gyohoeron* [Missional and Diakonical Ecclesiology], *TOM* Vol.5 (January 2002), 191-207.

⁹¹ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, Michigan: William B. Eerdmans, 2000.)

served in the world. It can be reasonably presumed, therefore, that Choi is the actual pioneer, initiator and introducer of the term ‘missional church’ in the Korean context.⁹²

In 2003, the issue of missional church was more widely researched and developed by Korean theologians. Bang and Choi were the leading theologians on the issue, but Kim Young-Dong, a professor of missiology at the PUTS, also handled the theme in “*A Study on Missional Ecclesiology*”.⁹³ In his article, Kim introduced Lesslie Newbigin’s missionary ecclesiology. Even though he did not mention any concept of Guder’s *Missional Church*, he explored the theological background of missional church by explaining Lesslie Newbigin’s ecclesiology. Although the conversation of missional church was somewhat in an embryo stage at that time in Korea, he articulated 12 characteristics of missional church.⁹⁴ Later in the year, Bang and Choi wrote articles about missional ecclesiology, entitled “*Crisis of the 21st Century Church and Missional Ecclesiology*,”⁹⁵ and “*Missional Ecclesiology in Korean Context*”.⁹⁶ In their articles, however, the definition of missional church was weak and not clearly articulated. In addition, the theological background of the missional church was not clearly found.

In 2004 the missional church in Korea was more widely researched and discussed from the theological perspective. For instance, Han Kook-II, a professor of missiology at the PUTS, in his article, “*Missional Ecclesiology: The Status and Role of Church in Mission*”⁹⁷ pursued the historical development of the relationship between church and mission. It is valuable to mention that he tried to approach the issue from an ecumenical perspective. Moreover, Park Jun-Gyu’s dissertation, *A Missional Ecclesiology for the Korean Church in Post modernity (2004)* examined the current Korean church in the light of missional ecclesiology with an extensive theological reflection.

Two theologians extensively explored Lesslie Newbigin’s missional ecclesiology in 2005. Choi Hyung-Keun’s article *Missional Ecclesiology of Lesslie Newbigin* dealt with Trinitarian mission, unity of the church, and gospel and culture.⁹⁸ In the same vein, Cho Young-Tae, in his dissertation *A Study on Lesslie Newbigin’s Ecclesiology for Establishing of*

⁹² According to Chee Song-Keun, the founder of the *Ilgangsayeok Yeonguso* [Institute for Everyday Life as Ministry], the conversation of missional church in Korean church was firstly discussed by Bang Dong-Seob and Choi Hyung-Keun. E-mail contact with Chee, on 28 February 2014.

⁹³ Kim Young-Dong, “Seongyojeok Gyohoeron Yeongu” [A Study on Missional Ecclesiology], *Sege Seongyo* [World Mission] Vol.21 (January 2003), 22-43.

⁹⁴ According to his understanding of missional ecclesiology, there are 12 characteristics of the missional church: 1) The Church’s need to proclaim the gospel; 2) Every member of the church should form a learning community to be a disciple of Jesus Christ. 3) The Bible is the rule of church life; 4) The church is to be separate from the world because of her participate in the life, death and resurrection of Jesus who is the head of the church; 5) The church needs to discern the missional calling for the members of congregation; 6) Christians need to act like believers in Christ; 7) Church is a community that practices reconciliation; 8) The people in the community of the church have responsibility in mutual love. 9) The Church should practice hospitality; 10) Worship with joy and thanksgiving is crucial practice to celebrate God’s presence and promise 11) The Church is the witnessing community in public; 12) The Church itself should not be identified with God’s kingdom, it is only the imperfect expression of God’s reign. Kim Yong-Dong, *Ibid*, 33.

⁹⁵ Bang Dong-Seob, “21segi Hyeondae Gyohoeui Wigiwa Seongyojeok Gyohoeron” [Crisis of the 21st Century Church and Missional Ecclesiology], *Seonggyeonggwawon Sinhak* [Bible and Theology] Vol.34 (2003), 250-276. Later in May, 2003 he published a book which collection of his previous writing and some part is related to missional church. Bang Dong-Seob, *Uriui Seongyoga Siljonimmida* [Know Mission, Know Church] (Seoul: Christian Literature Crusade, 2003.)

⁹⁶ Choi Hyung-Keun, “Hangukgeok Sangwhangeseoui Seongyojeok Gyohoeron” [Missional Ecclesiology in the Korean Context], *Korea Mission Quarterly* Vol.10 (December 2003), 26-41.

⁹⁷ Han Kook-II, “Seongyogeok Gyohoeron: Seongyoe Itseoseo Gyohoeui Wichiwa Yeokhal” [Missional Ecclesiology: The Status and Role of Church in Mission], Prof. Dr. Lee Hyun-Ki’s Retire Collections of Article (Seoul 2004), 605-635.

⁹⁸ Choi Hyung-Keun, “Lesslie Newbiginui Seongyogeok Gyohoeron” [Missional Ecclesiology of Lesslie Newbigin], *Sinhakgwawon Seongyo* [Theology and Mission] Vol.31 (2005), 369-389.

*Missional Ecclesiology in Korea*⁹⁹ applied Lesslie Newbigin's ecclesiology to the Korean church for the purpose of establishing the missional church in the Korean context.

In 2006, Choi Dong-Kyu's dissertation, *Toward a Basic Theory for Missional Church Planting in Postmodern Korea*,¹⁰⁰ sought to construct a basic theory for missional church planting in a postmodern Korea. It is valuable to note that he first attempted to connect missional church with church planting.

In 2007, Chung Seung-Hyun, an associate professor of missiology at Juan International University, dealt with missional ecclesiology in light of postmodern culture in his dissertation, *The Missional Ecclesiology in Contemporary Hyperreal Culture (2007)*. In the same year, he examined the relationship between the *missio Dei* and missional ecclesiology. In his article, *The Origin of Missio Dei and Its Implication to Missional Ecclesiology: The Critical Reflection of Willingen IMC (1952)*, Chung explored more deeply into the theological background of missional ecclesiology arguing that as the Triune God is missional, so too the church should be missional and every single church should engage in the *missio Dei*.¹⁰¹

In 2008, Byun Jin-Suk, the director of the Global Missionary Training Centre, outlined the basic theology of missional church which originated from Lesslie Newbigin's missional ecclesiology.¹⁰² Lee Bok-Soo, an associate professor of missiology at the Kosin University, asserted, in relation with church and mission, that mission is an essential task of the church since the mission is the central factor by which the church becomes the church.¹⁰³

It is very interesting that since 2008 a large quantity of dissertations of D. Miss., mainly from Asbury Theological Seminary, have dealt with the topic of missional church. They challenged the diaspora Korean churches in North America to be missional churches, especially emphasizing the necessity to shift from an ethnic community to a missional community. Good examples of these dissertations are Kim Sin-Yil's dissertation, *Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America (2008)* and Lee Gil-Pyo's dissertation, *From Traditional to Missional Church: Describing a Contextual Model of Change for Ingrown Korean Diaspora Church in North America (2010)*. They suggested that the diaspora Korean church needs to change from a church with mission programs to a church participating in God's mission. Meanwhile, Park Han-Soo's dissertation, from Fuller Theological Seminary, *A Study of Missional Structures for the Korean Church for its Postmodern Context (2008)*, suggested that the development of an improved structure of the missional church in the Presbyterian Church in Korea would lead to missional engagement in the postmodern context of Korea. It is valuable to note that Park's dissertation also examined missional ecclesiology on a denominational level even though the study mainly focused on the

⁹⁹ Cho Young-Tae, "Hangukui Seongyogeok Goyhoeron Hwakripul Wihan Lesslie Newbiginui Gyohoeron" [A Study on Lesslie Newbigin's Ecclesiology for Establishing of Missional Ecclesiology in Korea], Ph.D. dissertation (Asia Centre for Theological Studies and Mission, 2006).

¹⁰⁰ Choi Dong-Kyu, "Toward a Basic Theory for Missional Church Planting in Postmodern Korea", Ph.D. dissertation (Fuller Theological Seminary, 2006).

¹⁰¹ Chung Seung-Hyun, "Hananimui Seongyowa Seongyojeok Gyohoe: Willingen IMC (1952) reul Jungsimeuro" [The Origin of Missio Dei and Its Implication to Missional Ecclesiology: The Critical Reflection of Willingen IMC (1952)], *MAT* Vol.20 (2007), 185-235.

¹⁰² Byun Jin-Suk, "Seongyojeok Gyohoeroni Onulnal Gyohoege Juneun Dojeondeul: Lesslie Newbigineul Jungsimeuro" [Challenges for the Contemporary Church from the Missional Ecclesiology: Lesslie Newbigin's Insights on Missional Ecclesiology], Global Missionary Training Centre, Seoul, *Seongyo Yeongu* [Mission Studies] Vol.59 (2008).

¹⁰³ Lee Bok-Soo, "Seongyogeok Gyohoerone Daehan Gochal" [A Study on Missional Ecclesiology], *Gosin Sinhak* [Theology of Goshin] No.10 (2008), 73-105.

missional structure of the church. These above studies attempt to practically interpret missional ecclesiology and suggest “how to” be a missional church in the Korean context.

In 2009 Lee Hu-Chun, a professor of missiology at Hyupsung University, wrote the article, “*The Meanings of ‘Missional Church’ in Korean Context*”.¹⁰⁴ In the article Lee asserted that the Korean church has encountered three missiological challenges: the conflict between evangelical and ecumenical circles, the stableness of church growth and the lack of the local congregation’s understanding of their society. His article had a little bit different perspective from others in that it explored missional ecclesiology in a typical Korean context. He attempted to adapt and apply the contents of missional church into the Korean context. Lee Joon-ho, in his dissertation of *Reconsideration of the Roles of ‘elder’ and ‘Session’ of the Presbyterian Church in Korea from a ‘missional church’ perspective: A Study on the Interrelation of Practice to Belief of the Elder System*, explored the role of elders and the Sessions in the GAPCK.

In 2010, Choi Dong-Kyu, a theologian on church growth and professor of missiology at Seoul Theological Seminary, wrote the article, *A Critic from the Perspective of Church Growth in the GOCN’s Missional Ecclesiology*.¹⁰⁵ In this article he analysed the missional ecclesiology of the GOCN in North America and critically evaluated it from the perspective of church growth. Chung Seung-Hyun also outlined the GOCN’s missional church in his article, *The Past and Present and Future of Missional Ecclesiology: Focusing on GOCN*.¹⁰⁶ They both extensively dealt with GOCN’s missional ecclesiology. Shin Hyun-Soo in his dissertation, *A Study on Missional Ecclesiology Centred on the Concept of Temple*, outlined the missional church with a biblical approach, especially emphasizing the concept of ‘temple’ in Old and New Testament.

In 2011, Choi Hyung-Keun’s *A Study of the Missional Ecclesiology from a Practical Perspective*¹⁰⁷ dealt with the background of and emergence of the missional church and analysed the changing cultural context in Korea. He evaluated the Korean church based on the practical discourse of the missional church and suggested the future outlook of the Korean church. At this time, Lee Hyun-Mo, a church historian, wrote the article *The Understanding of Missional Ecclesiology Through the Historical Development of Ecclesiology*¹⁰⁸ where he investigated the missional ecclesiology using a wider spectrum within the historical development of ecclesiology. Cho Hae-Lyong’s dissertation, *A Study on Missional Ecclesiology in Lesslie Newbigin, Jürgen Moltman and Darrell Guder*, examined the background of missional ecclesiology in the contexts of England, Germany and North America, and suggested a relevant missional ecclesiology in the Korean context. It must be concluded

¹⁰⁴ Lee Hu-Chun, “Hangukjeok Sanghwangeseo ‘Seongyojeok Gyohoe’ga gatnun Uimi” [The Meaning of ‘Missional Church’ in the Korean Context], *TOM* Vol.21 (2009).

¹⁰⁵ Choi Dong-Kyu, “GOCNui Seongyojeok Gyohoerongwa Gyohoesongjanghakjoek Pyungga” [A Critic from the Perspective of Church Growth in the GOCN’s Missional Ecclesiology], *TOM* Vol.25 (2010), 233-263.

¹⁰⁶ Chung Seung-Hyun, “Seongyojeok Gyohoeronui Gwageo Hyunjae Mirae: GOGNeul Jungsimeuro” [The Past and Present and Future of Missional Ecclesiology: Focusing on GOCN], Presented paper at the commemoration of 100th Edinburgh Missionary Conference in Korea at PUTS, on 24 June 2010.

¹⁰⁷ Choi Hyung-Keun, “Seongyojeok Gyohoeronui Silcheone Gwanhan Yeongu” [A Study of the Missional Ecclesiology from a Practical Perspective], *TOM* Vol.26 (2011), 1-31.

¹⁰⁸ Lee Hyun-Mo, “Gyohoeronui Byuncheonul Tonghaebon Seongyojeok Gyohoeron Ihae” [The Understanding of Missional Ecclesiology through the Historical Development of Ecclesiology], *Frontier Mission* Vol.32 (2011), 619.

from these contributions that the concept and theological background of missional church has been widely researched and introduced into the Korean church.

In 2012, a special volume on the topic of missional church was published by the Centre of World Mission in PUTS. In the volume, Chung Seung-Hyun's *The Origin and Development of Missional Ecclesiology in the West*¹⁰⁹ analyzed the origin of missional ecclesiology from Western missiologists, such as Johannes C. Hoekendijk, Hendrik Kraemer, David J. Bosch and Lesslie Newbigin. Lee Hu-Chun's *A Missiological Reflection on the Approaches of Missional Church in Korean Context*, examined whether the missional church movement in the Western context can be applied to the Korean context.¹¹⁰ Meanwhile, Han Kook-II, one of the leading theologians on the missional church in Korea wrote an article entitled *Missional Church in the Viewpoint of the Korean Local Church*.¹¹¹ In this article, Han emphasized the function of local congregations. He maintained that when local churches stand firm, the entire Korean church would be more secure, supposing that unlike the Western church, Korean churches started and developed in a local congregation-centered setting.

In 2013, Choi Dong-kyu's *Essay on a New Orientation of Church Growth: Toward Laying the Foundation of the Missional Church Growth*¹¹² laid out a theological foundation of missional church growth. He suggested a new perspective of church growth in term with missional church. Kang Ah-Ram's *A Biblical Foundation of Missional Church: Focusing on the Missional Hermeneutic of Christopher Wright*¹¹³ maintained that the whole Bible dealt with mission, not just specific verses, because mission comes from the nature of God. She adopted the missional hermeneutic of Christopher Wright and with it illuminated the characteristic of the missional church in the light of the ethical perspective. Lee Hu-Chun's *A Study of Cases and Indicators of Missional Church in Korea*¹¹⁴ suggested some proper indicators of the missional church in the Korean context. Shin Kwang-Sup's dissertation, *Missional Engagement with Contemporary Korean Culture: A Case Study*, clarified the relationship between socio-cultural changes and Protestantism in Korea since the 1990's and in what way the theological concept of being missional could help Korean congregations live out their faith amid these changes.

In 2014, the Korea Society of Mission Studies (KSMS), published a special volume on the separate topic of missional ecclesiology.¹¹⁵ Fifteen Korean theologians contributed to this special volume with wide aspects of mission ecclesiology in the Korean context.¹¹⁶ Basis on

¹⁰⁹ Chung Seung-Hyun, "Seoguese Seongyojeok Gyohoeronui Taedong Mit Baljeon" [The Origin and Development of Missional Ecclesiology in the West], *MAT* Vol.30 (2012), 13-48.

¹¹⁰ Lee Hu-Chun, "Hangukeseo Seongyojeok Gyohoeronui Jeopguin Bangbeopdule Daehan Seongyo hakjeok Gochal" [A Missiological Reflection on the Approaches of Missional Church in Korean Context], *MAT* Vol.30 (2012), 49-74.

¹¹¹ Han Kook-II, "Hangukjeok Sangwhangeseo Bon Seongyojeok Gyohoe" [Missional Church in the Viewpoint of the Korean Local Church], *MAT* Vol.30 (2012), 75-115.

¹¹² Choi Dong-Kyu, "Gyohoe Seongjangui Saeroun Banghyangseoljeongul Wihan Siron" [Essay on a New Orientation of Church Growth: Toward Laying the Foundation of the Missional Church Growth], *TOM* Vol.32 (2013), 235-267.

¹¹³ Kang Ah-Ram, "Seongyojeok Gyohoeronui Seonggyungeok Gungeo" [A Biblical Foundation of Missional Church: Focusing on the Missional Hermeneutic of Christopher Wright], *TOM* Vol.34 (2013), 11-46.

¹¹⁴ Lee Hu-Chun, "Hangukeseo Seongyojeok Gyohoeui Saraewa Geu Gijunjipyoe Daehan Gochal" [A Study of Cases and Indicators of Missional Church in Korea], *TOM* Vol.34 (2013), 141-165.

¹¹⁵ KSMS, *Seongyojeok Gyohoeron* [Missional Ecclesiology], *TOM* Vol.36 (2014).

¹¹⁶ The contributors are diverse and from different theological seminaries in Korea: Kang Ah-Ram, "Missional Church and the Bible: Through Missional Hermeneutics" (PUTS), Kwon Ohoon, "Howard A. Snyder's Missional Ecclesiology" (Mokmin University), Kim Enoch Jinsik, "Understanding the Mixed Methodology for Missional Church Movement" (Fuller Theological Seminary), Kim Eun-Soo, "The Missional Church and Ecumenical History" (Jeonju University), An Seung-Oh, "Missional Ecclesiology and Worship" (YOUNG NAM Theological University and Seminary), Lee Sang-Hoon, "The People of God as

this volume and with new contributions,¹¹⁷ the society published *Missional Ecclesiology and Korean Church*¹¹⁸ in 2015. As this chronological development of missional church in the Korean context has shown, the conversation of missional ecclesiology has been a huge and diverse discussion in Korea since the publishing of Guder's *Missional Church*. The flow of missional ecclesiology which originated in the Western context has been continuing in the Korean church as well.

2.2.2. Seeds of Missional Ecclesiology

It is also valuable to trace the seeds of a missional ecclesiology in the Korean context before the introduction of the term 'missional church.' Korean theologians and missiologists introduced the very basic theological concepts on missional ecclesiology such as God's mission, relation between church and mission, and missionary nature of church without using the term 'missional ecclesiology'. Before *Missional Church* was published, many of the outstanding Western theologians, such as Johannes Blauw, David Bosch, Jürgen Moltmann, Hans Küng, and Karl Barth who developed the crucial theological background for missionary ecclesiology were introduced to and researched by the Korean theologians. So, before the term 'missional church' was introduced into Korea, missionary ecclesiology mainly was dealt with in a systematic theological notion. It is clear that the ecumenical circles in the Korean church were interested in the missionary nature of church, and struggled to investigate the root of the concept.

In 1973, Yoo Jae-Ha wrote *A Study on Missio Dei and Missionary Nature of Church*.¹¹⁹ He maintained that the initiative of mission is the God of the Trinity and that the church must to respond with the calling as a tool. He also emphasized that in an extremely industrial society (especially Korea in the 1970's), the mission of God must be identified by the laypeople in the churches and its importance within the missionary structure. The pastors must take responsibility to faithfully teach and train them.¹²⁰

Missional Being: The Calling and Tasks" (Fuller Theological Seminary), Lee Hu-Chun, "For the Missional Denomination: The Korean Denominations from a Perspective of the Missional Ecclesiology" (Hyupsung University), Jang Nam-Hyuck, "Missional Approach of the Church to the Community in the Cultural Context of Korea" (Seoul Jangsin University), Jung Mu-Sung, "Missional Church and Contextualization: with Special Reference to the Emergence and Development of the Contextualization Paradigm in the World Missions Movement" (Korea Nazarene University), Chung Seung-Hyun, "The Missional Theology and Ecclesiology of Darrell Guder" (Juan International University), Choi Dong-Kyu, "The Church from a Missional Church Perspective" (Seoul Theological University), Han Kook-Il, "Missional Church's Practical Models and Principles: Missional Church that Learns from the Fields of Korean Church" (PUTS), Hong Ki-Young, "Mission Viewed in Light of Missional Church" (Korea Nazarene University), Hwang Byung-Bae, "A Study on the Holistic Mission of the Rural Church as the Missional Community: The Essential Factors for the Holistic Mission of the Rural Church" (Hyupsung University), Hwang Hong-Eyoul, "The Minjung Church from the Perspective of the Missional Church" (Busan Presbyterian University.)

¹¹⁷ The new contributors are: Lee Byung-Ohk, "Craig Van Gelder's Missional Ecclesiology" (Hanil University and Presbyterian Theological Seminary), Jeon Seok-Jae, "Leadership in Missional Church" (Seoul Theological University).

¹¹⁸ KSMS, *Seongyojeok Gyohoeron Gwa Hanguk Gyohoe* [Missional Ecclesiology and Korean Church] (Seoul: The Christian Literature Society of Korea, 2015).

¹¹⁹ Yoo Jae-Ha, "Gyohoeui Seongyojeok Gujoe Daehan Yeongu" [A Study on the Missio Dei and Missionary Nature of Church], Th.M. dissertation (Seoul Theological Seminary, 1973).

¹²⁰ Meanwhile, in 1971 Park Moon-Seop wrote "Seongyojeok Gyohoeuwa Geu Jawon Gaebale Gwanhan Yeongu" [A Study on Missionary Church and Its Resource Development]. Unfortunately, this work is not available on the internet. In 1976, Ko Heung-Bae's wrote "Gyohoeui Seongyojeok Gujoe Gwanhan Yeongu [A Study on Church's Missionary Structure]. It also is not accessible on the internet. These are their Th.M. dissertations at the Methodist Theological University.

In 1984, Cho Yoon-Kak's dissertation, *A Research on the Mission of the Church through the Historical Survey of the Concepts of the Church and Mission*¹²¹ explored the nature of the church by examining how the concepts of church developed in church history. In 1986, Song Sam-Ui's dissertation, *The Development of Local Community and Missionary Responsibility of Church*¹²² connected the task of the missionary church with the church's engagement to social development. In 1988, Park Seong-Sik in his dissertation, *Development of Laity for Missionary Church*¹²³ explored the crucial role of the laity in a missionary church.

In 1990, Kim Jong-Woo's dissertation, *Church's Missionary Task for Service of Local Community*¹²⁴ pointed out that the Korean church needs to expand its social service to the community where they live, asking the church with and for the others. In 1992, Yim In-Kyu maintained that the Korean church needs to recover the very nature of church in *Korean Ecclesiology for Missionary Ecclesiology*.¹²⁵ In 1994, Hwang Hong-Ryul's dissertation, *WCC's Mission and Ecclesiology and Missionary Ecclesiology in Korea*¹²⁶ described the Korean church's mission in light of the WCC's mission and ecclesiology. In 1996, Oh Hyo-Kang, in *A Study in Missiological Ecclesiology*,¹²⁷ asserted that a church based on the Bible is a missiological church and that a church which is mission-oriented can be a growing church.

Interestingly, all these dissertations were Master's theses not doctoral theses. It appears that the interest in missional ecclesiology was passive at this time. The phenomenon presumably indicates that the issue of missionary ecclesiology did not greatly influence the Korean church between 1970 and 1990 when the Korean church enjoyed its high rate of church growth. It also indicates that the issue was more of a concern for those in ecumenical circles than evangelical circles. As is seen above, after Guder's *Missional Church*, the Korean conversation of missional church was initially the interest of evangelical theologians. This was presumably because the Korean church generally had little interest in missionary ecclesiology during these periods, with the exception of some in ecumenical circles who had been affected by the WCC's ecclesiology. Therefore, it is not surprising that the theses above mainly come from so called ecumenical theological seminaries in Korea.¹²⁸

Before Guder's *Missional Church*, missionary ecclesiology was not fully discussed and properly researched in the Korean church. However, the seeds of the basic concept of missional ecclesiology had been discussed. Although there had been little research on missionary

¹²¹ Cho Yoon-Kak, "Gyohoewa Seongyo Gaenyomui Yeoksajeok Gochalul Tonghan Gyohoeui Seon gyojeok Yeokhal Geomto" [A Research on the Mission of the Church through the Historical Survey of the Concepts of the Church and Mission], M.Div. dissertation (PUTS, 1984).

¹²² Song Sam-Ui, "Jiyeoksahoe Gaebalgwa Gohoeui Seongyogek Samyung" [The Development of Local Community and Missionary Responsibility of Church], Th.M. dissertation (Hanshin University, 1986).

¹²³ Park Seong-Sik, "Seongyojeok Gyohoereul Wihna Pyungsindo Gaebal" [Development of Laity for Missionary Church], Th.M. dissertation (Methodist Theological University, 1988).

¹²⁴ Kim Jong-Woo, "Jiyeok Sahoe Bongsareul Wihan Gohoeui Seongyojeok Samyung" [Church's Missionary Task for Service of Local Community], Th.M. dissertation (Methodist Theological University, 1990).

¹²⁵ Yim In-Kyu, "Seongyojeok Gyohoereul Wihna Hangukjeok Gyohoeron" [Korean Ecclesiology for Missionary Ecclesiology], Th.M. dissertation (Methodist Theological University, 1992).

¹²⁶ Hwang Hong-Ryul, "Segyegyohoeuihohoeui Seongyoron, Gyohoerongwa Hanguk Gyohoeui Seongyojeok Gyohoesang" [WCC's Mission and Ecclesiology and Missionary Ecclesiology in Korea], Th.M. dissertation (PUTS, 1994).

¹²⁷ Oh Hyo-Kang, "Seongyojeokin Gyohoeron Yeongu" [A Study in Missiological Ecclesiology], Th.M. dissertation (PUTS, 1996). The title of his dissertation could be translated as 'missionary ecclesiology', but the researcher adopted this term from the English translation of the abstract of his dissertation to respect author's original intent.

¹²⁸ In the Korean church, the distinction between ecumenical and evangelical theology is quite clear. The seminaries inclined to the ecumenical perspective are PUTS, Methodist Theological University and Hanshin University. The rest of theological seminaries tend to follow the evangelical tradition.

ecclesiology before Guder's *Missional Church*, some attempts had been made to articulate missionary ecclesiology in the Korean context. The main themes of this conversation before Guder were the missionary nature of the church, the society, and the missionary structure of church.

2.3. Main Conversations and Issues

2.3.1. Main Approaches and Conversations

Missional church has broadly affected the Korean church in terms of the relationship between church and mission. It has helped the Korean church to reflect theologically on the current situation of the church's decrease of church growth. There have been several approaches and argumentations used by Korean theologians to understand missional church in the Korean context. There are three main approaches of missional church in the Korean context.¹²⁹ These approaches have been developed in various ways by missiologists and mission practitioners.

Translation and Distribution of Books about Missional Church

To help people better understand the concept of missional church books and articles, mainly from the GOCN series, have been translated and distributed. In this way the concept of missional church has been spread widely in the Korean church. Charles van Engen's *God's Missionary People: Rethinking the Purpose of Local Church (1991)*¹³⁰ was firstly translated into Korean in 1994. It is interesting that Johannes Blauw's *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission (1962)*¹³¹ was translated into Korean in 2002, almost 40 years after the first edition. In early 2000, right after the publication of Guder's *Missional Church*, the Korean church showed interest in missional church because it was searching for a remedy to the decrease in church growth. Thus this general atmosphere of church renewal pushed the translation of books on the topic of missional ecclesiology from the GOCN. This phenomenon can be seen in the large number of the books that were translated and distributed after 2000, such as Craig Van Gelder's *The Essence of the Church: A Community Created by the Spirit (2000)*¹³² translated in 2003 and Guder's *The Continuing Conversion of the Church (2000)*,¹³³ translated in 2005. The translation of these two books helped to introduce the crucial theological background needed for the understanding of

¹²⁹ Three approaches are: 1) to introduce the concept of missional church, 2) to translate and distribute academic articles and books about missional church, 3) to apply the concept to the local churches. Lee, Hu-Chun, "A Missiological Reflection on the Approaches of Missional Church in Korean Context", 54-64.

¹³⁰ Charles van Engen, *God's Missionary People: Rethinking the Purpose of Local Church* (Baker Book House Company, 1991).

¹³¹ Johannes Blauw, *The Missionary Nature of the Church A Survey of the Biblical Theology of Mission* (New York: McGraw-Hill Book Company, 1962).

¹³² Craig Van Gelder's *The Essence of the Church: A Community Created by the Spirit* (Grand Rapids, MI: Baker Books, 2000).

¹³³ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, Michigan: William B. Eerdmans, 2000).

missional church in Korea. After that, more practical books¹³⁴ on missional church were translated. Charles van Engen and R. Daniel Shaw's *Communicating God's Word in a Complex World: God's Truth or Hocus Pocus (2003)*¹³⁵ was translated in 2007 and addressed how Christian churches can effectively communicate to their society. The GOCN's influential book *Missional Church: A Vision for the Sending of the Church in North America (1999)* was translated in 2013. These practical books on missional church which introduced concrete methodology were more interesting and attractive to the Korean church. Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation (2011)*¹³⁶ was translated in 2015. Meanwhile, Lesslie Newbigin's books about missional ecclesiology were translated into the Korean language.¹³⁷ Through the translation and distribution of these books, the conversation of missional church became one of the common issues in the Korean church.

Conference and Special Edition on Missional Church

The translation of these books on missional church triggered a movement of conferences, academic articles and practical articles in pastoral magazines. Missional church in the Korean context was widely discussed in a special issue of *Seonyowa Sinhak* [Mission and Theology].¹³⁸ Furthermore, *Hyundae Seongyo* [The Current Mission Trend]¹³⁹ one of the evangelical mission magazines took the missional church as a special topic and introduced Lesslie Newbigin's missional ecclesiology. The *Mokhoewa Sinhak* [Ministry and Theology]¹⁴⁰, a practical monthly magazine, made a special issue as well for helping to understand the concept of missional church. Quite a few seminars and conferences have been organized at various levels in local congregations and academic schools. At the *Seorak Forum 2011* (16-18 February 2011) missional ecclesiology was intensively discussed. Alan J. Roxburgh was invited as the guest speaker for the conference.¹⁴¹ On 8 July 2013, a number of leading theologians and pastors had a conference on the trend of missional church in Korea, and issued a joint statement for practical enactment.¹⁴² The conferences on missional church were not

¹³⁴ Some practical books are translated. The years are the translation year of Korean language: Michael Frost and Alan Hirsch, *The Shaping of Things to Come* (2009); Alan Roxburgh, *Sky is Falling?! (2009)*; Michael Frost, *Exiles: Living Missionally in a Post-Christian Culture* (2009); Ed Stezer and David Putman, *Breaking the Missional Code: Your Church Become a Missionary in Your Community* (2012); Rick Rouse and Craig Van Gelder, *A Field Guide for the Missional Congregation: Embarking on a Journey of Transformation* (2013); Alan Roxburgh and M. Scott Boren, *Introducing the Missional Church: What it is, What it Matters, and How to Become* (2014).

¹³⁵ Charles van Engen and R. Daniel Shaw, *Communicating God's Word in a Complex World: God's Truth or Hocus Pocus* (London: Rowman & Little Field Publishers, 2003).

¹³⁶ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011).

¹³⁷ For instance, *The Reunion of Church: A Defence of the South India Scheme* (London: SCM Press, 1960), *The Open Secret* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1978), *Trinitarian Doctrine for Today's Mission* (Eugene, OR: Wipf and Stock Publishers, 1988), *The Gospel in a Pluralist Society* (Grand Rapids, Michigan: Wm. B. Eerdmans, 1989).

¹³⁸ PUTS, *Seonyowa Sinhak* [Mission and Theology] Vol.30 (Fall 2012).

¹³⁹ KRIM, *Hyundae Seongyo* [The Current Mission Trend] Vol.14 (December 2012).

¹⁴⁰ Duranno, *Mokhoewa Sinhak* [Ministry and Theology] (March 2013).

¹⁴¹ *The Kukminilbo*, Daily News Paper, <http://missionlife.kukinews.com/article/view.asp?page=13&gCode=kmis&arcid=0004551448>. Accessed on 5 April 2014.

¹⁴² The statement has 8 propositions: 1) The owner of mission is God; 2) Missional church is not the church growth program; the recovery of the nature of church; 3) Korean church need to God's plan in our own Korean context; 4) Local congregations need to practice justice in the society; 5) Korean church need to create a peace and reconciliation with North Korea; 6) Missional church need to support the theological background for in and out of Korean mission field; 7) We would respect all the effort to be a missional church if they believe in Jesus Christ, 8) We want all the churches to be united and cooperated.

limited to mainland Korea. Diaspora Korean churches all over world have also been interested in the topic. In North America Wycliffe co-organized the *Glocal Conference* (10-12 March 2014) where pastors and church leaders gathered to discuss how the diaspora Korean churches can be a missional church in the North American context.¹⁴³ Meanwhile, in Europe, at the *Euro Vision Forum* (13-16 June 2011) diaspora leaders discussed the nature of the church in the European context. The theme of the forum was “Is the Korean diaspora church Biblical?”¹⁴⁴ One of Fuller Theological Seminary’s alumni communities has actively studied the missional church and held a regular conference.¹⁴⁵ It is clear that the issue has not been limited to the Korean mainland but has extended to the diaspora Korean churches worldwide. The conversation of missional church in the Korean context, therefore, has been widely discussed in and out of Korea.

Missional Church and Local Congregation

One of the most thoughtful concerns on missional church is its application to local congregations in the Korean context. This concerns how the local congregation can be a missional community in society. This matter has been widely discussed among Korean theologians. They argue that the ecclesial context of North America is quite different from that of Korea, so they formulated what the missional church is in the Korean context. Unlike Western churches, the Korean churches have basically been established and grown in a local congregation-oriented mentality. This means that if each local congregation stands firm and is growing healthful, then all Korean churches can be secure.¹⁴⁶ According to this assumption, local congregations must change into mission-oriented congregations. This understanding emphasizes that the local congregations in the Korean context must be communities that are both “scattered” and “gathered”.¹⁴⁷

There have been objections to this assumption. Kim Jae-Sung, a professor of Systematic Theology at Kukje Theological University and Seminary pointed out that one of the serious problems of the current Korean church has originated from ‘the individualism and privatization of the local church’. He argues that the broad concept of ecclesiology is very demanding and connects missional church with God’s kingdom. Developing local congregations are necessary only when they are understood in the scope of Gods’ kingdom. The local church needs to connect with society, but also must not lose its identity as a proclaimer of the Gospel.

http://newspower.co.kr/sub_read.html?uid=22662§ion =sc4, accessed on 22 March 2014. Meanwhile, during the conference they discussed what missional church is in the Western context and how it can be applied in the Korean context. Seong Seok-Hwan, a professor of Christianity and Culture at PUTS, evaluated that the statement has significant meaning in both ecumenical and evangelical circles in Korea, and maintained that it needs to be practiced in the Korean context. Seong Seok-Hwan, Comment on the conference of missional church on 8 July 2013, “How do we practice missional church in Korean Context?”, *Mokhoewa Sinhak* [Ministry and Theology] (August 2013), 129.

¹⁴³ The conference had a same theme in 2013 as well. See at the website. http://www.wnewskorea.com /bbs/board.php? bo_table=c_new_1&wr_id=2500.

¹⁴⁴ *The Kidoksimmun*, <http://www.kidok.com/news/quickView ArticleView. html?idxno=70945>. Accessed on 4 April 2014.

¹⁴⁵ Fuller Intercultural Network (FIN) <http://cafe.daum.net/fullerfin>. Accessed on 2 April 2014.

¹⁴⁶ Han Kook-II, “Missional Church in the View Point of the Korean Local Church”, 78-110.

¹⁴⁷ This point is very important in the concept of missional ecclesiology. Goheen maintains that the church manifests itself as God’s people by being both ‘gathered’ and ‘scattered’. Michael W. Goheen, “Historical Perspective on the Missional Church Movement: Probing Lesslie Newbigin’s Formative Influence” *Trinity Journal for Theology and Ministry* Vol.IV, No.2 (Fall 2010), 82. For the same assertion, see this dissertation. Timothy Michael Sheridan, “Being a Hermeneutic of the Gospel: Hermeneutical and Epistemological Foundations for a Missional Ecclesiology”, Th.D. dissertation (University of Stellenbosch, March 2012), 143-148.

Nevertheless, the church easily indulges to a community of friendship, NGO and classmates. Church engagement with society should be demonstrated by the identity of church as proclamation.¹⁴⁸

On the issue of the relationship between the missional church and local congregations, Korean theologians have suggested relevant indicators of a missional congregations in the Korean context. For instance, in a critical evaluation of Han Kook-II's approach to missional congregations, Lee Hu-Chun, suggested 12 indicators of a missional church in the Korean context.¹⁴⁹ This attempt to use indicators had already been tried in the early stages of the missional church.¹⁵⁰ This attempt to define the model of missional church in relation with local congregations has been a huge task for the Korean church. This approaches eventually helped to encourage the Christian community to be a 'church for others' and 'church with others'.¹⁵¹

Missional Church and Church Structure

Part of the conversations about missional church deals with church structure. Many see that the current situation of the Korean church has been closed off from society and the world. According to their analysis this eventually creates an anti-mission structure. Therefore, the Korean church needs to develop a relevant church structure. It is argued that the church must be transformed from a market-driven structure to a missional church. Marketing approaches have reduced the mission of the church from *missio Dei* and a witnessing community of Jesus in the world to a customer-oriented reliance, a limited private salvation, self-growth and self-reliance.¹⁵² Furthermore, church structure must be reshaped in order for it to be relevant to a postmodern culture that deals with globalization, secularization and pluralization. The new context of society requires the church's renewal. It asks churches to engage with people and society while having a missional identity. This shift toward a missional structure not only embraces a church's response to a postmodern society, but also to the leadership of the congregation itself. The current church structure sometimes hinders it from being a missional church. Generally, in Korea the leadership comes from the Session (Presbytery), elders' committee. Quite often, this committee greatly hindered the church from being missional. In many cases, local congregations split as a result of the conflict among church leadership and this anti-missional structure. Moreover, the hierarchical structure between clergy and the laity

¹⁴⁸ Kim Jae-Sung, "21 Segi Hyudae Gyohoeronui Je Munje" [Ecclesiological Problem in 21st Century], *Mokhoewa Sinhak* [Ministry and Theology] (August 2013), 167-169.

¹⁴⁹ 1) missional church is to be evangelical, ecumenical and based on the theology of the Trinity; 2) the missional church should exercise good influence on the local community; 3) the missional church contributes to the development of the local society; 4) the missional church understands the true value of the church; 5) the missional church endeavours to be a living community; 6) the missional church must not have any internal conflict among people in the church for more than ten years; 7) the missional church needs to strive for cross-cultural mission; 8) the missional church supports the horizontal structure in which the clergy and the laity together lead the faith community; 9) the missional church is to keep up with the changing times and trends of the region; 10) the missional church should be financially independent; 11) the missional church ought to be ecumenical in its working with others; 12) the missional church must work for the larger community where the local church stands. Lee Hu-Chun, "Hangukeseo Seongyojeok Gyohoeui Saryewa Geu Gijunjipyoe Daehan Gochal" [A Study of Cases and Indicators of the Missional Church in Korea], *Seongyo Sinhak* [Theology of Mission] Vol.34 (2013), 160-163.

¹⁵⁰ For instance, Kim Young-Dong, "A Study on Missional Ecclesiology", 33.

¹⁵¹ Nam Jeong-Woo, "Seonyojeok Gyohoeronul Jiyeok Gyohoe Jeokyeong" [Application of Missional Ecclesiology for the Local Church], NCCK, Presented paper at Ecumenical Theology Education in October, 2013.

¹⁵² Park Han-Soo, "A Study of Missional Structures for the Korean Church for its Postmodern Context?", 148-151.

in the church needs to be overcome.¹⁵³ The structure of the church, including the role of elders and the Session, needs to reflect this perspective of a new understanding of the missional church.

Missional Church and Christian Education Ministry

Missional church has implications on the church's educational ministry. The liturgies of the church need to awaken church members to discern God's working in everyday life. The Sunday worship service needs to be extended to everyday life. Christians should take an interest in public life as well. God is still at work to restore His creation. This understanding specifically argues that the educational ministry needs to emphasize the missional components of the church's liturgies for the benefit of the next generation. The church programs and worship do not exist only to comfort children. They call them to participate in God's work in the midst of their everyday lives. This approach asks the youth to accept the incarnational model. To live missional means to live life authentically with other people in a way that imitates Jesus Christ.¹⁵⁴

Missional Church and Missional Life

The conversation of missional church in Korea asks every Christian to practice missional life in daily living. The organization "*Everyday life as Ministry*"¹⁵⁵ which was influenced by theological reflection on the missional church movement has applied the concept to individual daily life. Chee Song-Kun, the founder, maintains that "the Christian's whole life is a living sacrifice (Rom 12:1), daily life itself is sacrifice and service to God, and the place wherever we are living and working is locus of God's sending".¹⁵⁶ He emphasizes the core issue of missional church is not the agenda of church growth, rather it calls for a shift from 'church' to 'world'.¹⁵⁷ This approach demands that every Christian's life is a mission-oriented life. Chee interprets 'missional' as 'mission'+ 'al' ('spirit' in Korean). The term 'missional' by his understanding and interpretation is a mission-spirited life which is practiced in daily life. Chee in his remarks on *The Mission of God*¹⁵⁸ writes that "the missional is well expressed in the Triune *missio Dei*, and God's loving mind for the world demonstrated throughout the Bible from Genesis to Revelation as assumed by Christopher J. H. Wright's."¹⁵⁹ Kang Ah-Ram, a lecturer of missiology at PUTS, emphasizes the Christian's ethical responsibility to positively influence society through his every day Christian life.¹⁶⁰ This approach of missional church is

¹⁵³ Lee Joon-ho, "Reconsideration of the Roles of 'elder' and 'Session' of the Presbyterian Church in Korea from a 'missional church' perspective: A Study on the Interrelation of Practice to Belief of the Elder System", 164-165.

¹⁵⁴ Kim Sun-Il, "Seonggyojeok Gyohoeui Paradigmeseo Jomanghaneun Gyohoe Hakgyo Sayeok" [Education Ministry Revisited in the Light of the Missional Church's Paradigm], *Bokeumgwa Seongyo* [Journal of Korea Evangelical Missiological Society] Vol.17 (2012), 9-37.

¹⁵⁵ www.1391korea.net. Accessed on 23 April 2015.

¹⁵⁶ Chee Song-Keun, "Ilsang Saenghwal Sayoekgwa Missional Gyohoe" [Everyday Life as Ministry and Missional Church], Unpublished Lecture Paper at Barungyohoe Academy (14 February 2013), 1.

¹⁵⁷ Chee Song-Keun, "Gaeinjeok Yeojeongeurobon 21Segi Hankuk Sanghwangeseoui Bonaembateun Gyohoe," 21st Century's Missional Church in the Korean Context, *Hyundae Seongyo* [Contemporary Mission] Vol.14 (2012), 53-65.

¹⁵⁸ Christopher J. H. Wright, *The Mission of God* (Downers Grove, Illinois: IVP), 2006.

¹⁵⁹ Chee Song-Keun, "Ilsangsaenghwal Sayoekgwa Missional Gyohoe" [Everyday Life as Ministry and Missional Church], *Mokhoewa Sinhak* [Ministry and Theology] (March 2013), 64.

¹⁶⁰ Kang Ah-Ram, "A Biblical Foundation of Missional Church: Focusing on the Missional Hermeneutic of Christopher Wright", *TOM* Vol.34 (2003), 11-46.

heavily attributed to the gradual decrease of church growth and negative views of the Korean church from outside. The Missional church paradigm calls upon every Christian to actively invest in meaningful relationship with their neighbours. It teaches that the Christian community is to live in the world as light and salt. It motivates Christians to go into the world and embrace the life issues of society, as Jesus did with the Jewish populace of His day.¹⁶¹ This approach answers the questions: how can the church be a neighbour where it lives, and how can individual Christian as a Church demonstrate the Christian identity in a secular world.

Missional Church and Diaspora Korean Church

One of the endless conversations on missional church has been on the diaspora Korean church. This approach is mainly concerned with the church's identity in a diaspora context. At present, many Koreans are living all over the world for many different reasons. This phenomenon has caused the formation of diaspora Korean churches all over the world.¹⁶² The Korean church considers this phenomenon as part of God's wonderful plan for the world evangelism and mission. The diaspora Korean churches, with their self-theologizing and missionary identity, sincerely believe that God sent them at this particular time and to a particular place.¹⁶³ As stated earlier, this approach frequently was found in the dissertations of Asbury and Fuller Theological Seminary. The dissertations wrote about the difficulty and hardship of living daily in faith and Christian identity. This faith helped them to develop a mission-focused community, even though many of the Korean diaspora congregations were caring for those of the same ethnicity. Missional ecclesiology critically raises questions on this point, and encourages the diaspora church to be a missional community instead of an ingrown community.¹⁶⁴ This understanding of missional church always asks about the nature of church in a new context and a new culture.

*Missional Church and Minjung Theology*¹⁶⁵

There has been an attempt to connect the *minjung* [민중 people] *theology* with missional church. *Minjung theology* is a contextual theology which has been developed in the 1970's and 1980's by the liberal church in Korea. This approach investigated the correlation between missional church and *minjung theology* in the Korean context. Lee Byung-Ohk, a lecturer of missiology at PUTS argues that today's mission theology does not always seem to adequately deal with the political-economic aspects of context. It tends to address the church's context from a primarily cultural perspective. This trend hardly addresses people's suffering on account

¹⁶¹ This concept even expands to the movement as 'every believer is missionary'. For this movement, Kim Tea-Yon, the director of Global Professional's Institutes, is one of the encouragers and founders.

¹⁶² According to 2013 statistics there are 5929 diaspora Korean churches in 76 countries. Korean Churches Yellow Pages. <http://www.koreanchurchyp.com/default.aspx>. Accessed on 12 April, 2014.

¹⁶³ This understanding is fully researched in this book. S. Hun Kim and Wonuk Ma (eds.), *Korean Diaspora and Christian Mission* (Wipf & Stock, Eugene, Oregon: Regnum Books, 2011) and also see this magazine has dealt the issue as special theme. Duranno, *Mokhoewa Sinhak* [Ministry and Theology] (Seoul: Duranno) (August 2010).

¹⁶⁴ Lee Gil-Pyo, "From Traditional to Missional Church: Describing a Contextual Model of Change for Ingrown Korean Diaspora Church in North America", 200-210.

¹⁶⁵ *Minjung theology* emerged in the 1970s from the experience of South Korean Christians in the struggle for social justice. *Minjung* is 'people' (or 'grass root') in Korean, so it is a people's theology and a development of the political hermeneutics of the Gospel in terms of the Korean reality.

of the political or economic problems in a given society. He tries to connect two different perspectives of mission theology and *minjung theology*. The first pays little attention to political-economic aspects and the latter tends to pay little attention to cultural aspects. He maintains that mission theology and *minjung theology* should cooperate together to be effective.¹⁶⁶

Missional Church and Church Growth, Church Planting

An approach to the conversation was related with the church growth movement. Missional church criticizes creating attractive factors within the church to attract people and encourage them to attend church.¹⁶⁷ It does not reject church growth, but the church does need to seek to identify with cultures to which it is sent, striving to nurture an identity that is rooted and nurtured by an intentional counter-community.¹⁶⁸ In particular, church growth is a significantly important issue in Korea. Choi Dong-Kyu formulated a new concept of “the missional church growth”.¹⁶⁹ It is a new approach to church growth which may overcome the narrow aspect of church growth from Peter C. Wagner and Donald A. McGavran. It rather accepts the perspective of God’s mission developed by Charles van Engen, Eddie Gibbs and Orlando E. Costas.¹⁷⁰ This is a critical retrospect of the Korean church’s focus on church growth while exploring missional church growth. Missional church expands its social influence of the Gospel by becoming the witnessing church which is culturally appropriate in its local community. It focuses not only on the inner dynamics through worship, education, and fellowship but also on the praxis of evangelism, church planting, incarnational ministry and public discipleship.

Objection of Missional Church

The concept of missional church was not always welcomed in Korea. Some theologians, for the most part from conservative evangelical circles, objected to the trend of the missional church. It was mainly due to their different interpretation of *missio Dei*. Kim Sun-Il, a professor of practical theology at Westminster Graduate School of Theology introduced the idea that the cautious approach to missional church arose among evangelical circles mainly because of different interpretations of *missio Dei*.¹⁷¹ Moreover, Seong Hui-Chan, a local pastor among conservative denominations, attempted to object to the concept of *missio Dei*. He maintains it may weaken and destroy the missionary zeal of the church’s mission, so the church should be

¹⁶⁶ Lee Byung-Ohk, “Toward a Korean Missional Church: A Dialogue between Missional Theology and *Minjung* Theology,” *KPJT* Vol.44, No.3 (October 2012), 274-292.

¹⁶⁷ Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What it is, Why it Matters, How to Become One*, 17-20.

¹⁶⁸ Glen Marshall, “A Missional Ecclesiology for the 21st Century”, *Journal of European Baptist Studies* Vol.13, Issue 2 (2013), 5-23.

¹⁶⁹ Choi Dong-Kyu, “Essay on a New Orientation of Church Growth: Toward Laying the Foundation of the Missional Church Growth,” *TOM* Vol.32 (2013), 236-262.

¹⁷⁰ Choi Dong-Kyu, *Ibid.*, 255-262

¹⁷¹ Kim Sun-Il, “Seongyojeok Gohoeronui Bokumjuuijeok Suyong Yeongu” [A Study on Evangelical Acceptance on Missional Church], A presented paper at the Korean Society of Evangelical Practical Theology, 9 May 2015.

the originator of the mission.¹⁷² Nevertheless, his understanding takes up a minor amount of the missional church conversation in Korea.¹⁷³

The scope and aspect of the main conversations about missional church are wide, ranging from theological issues to practical ones, from God's kingdom to local congregations and even to each individual Christian. The concept of missional church remains unclear in the Korean church and so it is still in the process of development and testing. The discussion has been diverse. Its definition is still vague. The approach to missional church has been primarily functional.

2.3.2. Different Issues from Western Context¹⁷⁴

Understandings of 'Missional'

The word 'missional' was new in the Korean church. In English, there is a difference between 'missionary' and 'missional,' but in Korean both words are translated "*Seongyojeok*." Thus, when it is attached to the noun *Gyohoe* [Church], the term 'missional church' tends to be very vague. It can have different meanings depending on the people who are interpreting the word 'mission'. Choi Dong-Kyu asserts that the vagueness of the term originates from 'missional,' the adjective form of 'mission'.¹⁷⁵ In the Western context, Knud Jorgensen explains that the word 'missionary' refers to the specific mission activities of the church, whereas the word 'missional' relates to the nature of the church, as being sent by God to the world.¹⁷⁶ Therefore, in the Western context, the missional church movement and its leading voices are more or less academics, belonging to mainline churches, often standing at a distance from the postmodern culture, and from the popular culture and religion in general.¹⁷⁷ Missional ecclesiology in the Western context has both an ecumenical and a practical notion.

In the Korean context, however, the term '*Seonyojeok*' has been understood to be an action-oriented or action-provoking word since it is closely related with the noun for '*seongyo*' [mission]. Mission was understood as an endeavour or action which should be done by the church. Thus, the term '*seongyojeok*' which embraces both 'missionary' and 'missional' is understood from a more practical perspective. This means that 'missional' can be used like 'missionary', which denotes the identity of the church's nature in a practical way as missionary action either of the Christian individual or community. Lee Hu-Chun writing about the

¹⁷² Seong Hui-Chan, "Seongyojeok Gyoronun Gwayeon Uriui Gyohoeroninga?" [Is Really Missional Church Ours?], <http://blog.naver.com/PostView.nhn?blogId=greatImpact&logNo=100052709534>. Accessed on 31 March 2014.

¹⁷³ There is also appeared objection to missional ecclesiology in the West. Bolt and Muller criticized that "the expression a 'mission-shaped church' is vacuous," and "the proposed new paradigm is so beset with historical, theological, logical, and practical difficulties that it cannot serve the church". In the end, they argue that "the problem with the church's evangelistic inadequacies is not the fault of an inadequate ecclesiology. It is a spiritual problem, not a structural one, and must be addressed not by reframing the church's ecclesiology but by prayerfully seeking spiritual revival through forthright, bold evangelistic preaching. John Bolt and Richard A. Muller, "Does the Church Today Need a New 'Mission Paradigm?'" *Calvin Theological Journal* 31(1996), 208.

¹⁷⁴ Western Context here means geographically North America and Europe where the missional church and missional ecclesiology was first discussed and started. It is the view from Asian perspective.

¹⁷⁵ Choi Dong-Kyu, "Meaning of 'Missional' from a Wholistic Perspective", *TOM* Vol.39 (2015), 322.

¹⁷⁶ Knud Jorgensen, "The Emergence and Challenge of the Missional Church Concept in the West", *Swedish Missiological Themes* 92.4 (2004), 551.

¹⁷⁷ Robartus Jan Albert Doornenbal, *Crossroads: An Exploration of the Emerging-Missional Conversation with a Special Focus on 'Missional Leadership' and Its Challenges for Theological Education* (CW Delft: Eburon Academic Publisher, 2012), 5.

missional church concept says, “Both the ‘God-oriented mission’ and ‘Church-oriented mission’ should be equally emphasized, theologically it reflects the recovery of the true nature of church and practically it encourages Christians to be a missionary with the cross”.¹⁷⁸ Therefore, the term missional, unlike the Western understanding which contains the ecumenical, historical, biblical debate and reflection on the church in relation with mission, in the Korean context is understood mainly as the action of mission through which the Christian community does evangelism.

Global Identity

The missional church conversation in the Western context is less concerned with the global dimension. The missional foci have been discussed within three main areas: a) Western society is a mission field, b) mission is about ‘*missio Dei*’, and c) missional church is about the nature and purpose of the church. This understanding helped people recognize the contextual nature of the Gospel and the unique contemporary context. Much of the missional literature written in the Western context has been indeed contextual. It has not become a truly global missional dialogue. It must address the need for missional church to put more stress on the church as a community of the whole world instead of the church as ‘a limited place’. Missional intent must go beyond the community or country, going beyond domestic missiology.¹⁷⁹ Meanwhile, the Korean church developed a missional church concept that connected both the local and the global identity. The concept of missional church provided opportunities for Korean Christian communities all over the world to take a strong hold on their global identity as missionary communities. Their understanding of migration is to follow God’s wonderful plan all over the world. They believe that they are “scattered” to fulfil God’s redemptive plan for the world. Thus, when the missional church movement in North America arrived in Korea, it effected both the local context and the global missionary identity. Westerners have also been moving all around the world for many reasons, but not much has been said and little focus put on the missional perspective of their moving. To connect missional church with global identity is a peculiar understanding of missional ecclesiology within the diaspora Korean church.

Debate on Different context from North America

The debates on the differences from the North America context have been discussed within the missional church conversation in Korea. The missional church movement in North America came from a reflection on postmodernism and its secularized society. In North America, church growth decreased because of World War II. People were discouraged by the churches inability to give hope during this time. The situation in Korea, on the contrary, was quite different. Church members have increased and church growth has expanded even during the bitterest periods of suffering of Korean history, especially during Japanese colonization, the Korean War and the military regime. Church growth started to decrease after the 1990’s

¹⁷⁸ Lee Hu-Chun, “The Meaning of ‘Missional Church’ in the Korean Context,” 3-4.

¹⁷⁹ Irving A. Whitt, “Missional Church: How Can Domestic Missiology Become Global?”, presented at the TIM centre, Tyndale Seminary, 21 November 2008, 4-10.

when the economic crisis arrived in Korea.¹⁸⁰ The conversation of missional church is theological thinking about the relationship between the church and mission. The West and Korea have a common understand on this. But when it is connected with the culture, then the understanding of the West and Korea are totally different. In Korea, the cultural atmosphere is a multi-religious one. Korea has never been a Christian-dominated society during its history whereas the West has been. This is the biggest cultural gap between the West and Korea. Furthermore, the background of missional church in the West originated from the problems of culture that the church encountered. The missional church movement helped the church respond to these cultural needs. It also originated from the theological re-evaluation of the colonial missionary methods of the missionary endeavour and the understanding of mission as primarily about the geographical expansion of the Christian faith from the Christian West to the non-Christian non-West. This was the starting point of the birth of missional ecclesiology in the Western context.¹⁸¹ In the Korean context, however, the missional church conversation basically started from the issue of church decrease. The church has sought for more programs rather than for the nature of the church.

Monopoly of Mission

As stated earlier, one of the backgrounds of missional church lies on the common understanding that Western countries have been reduced to a mission field. With agreement on this understanding, the Korean church, as a young church in a non-Christianized country confirms that Western society needs the transforming Gospel. In this respect, the Korean church asks the Western church to be a missional church, moving from strict, lofty and traditional to dynamic, humble and open. Furthermore, the Korean church strongly asks the Western church to stop the monopolizing of mission. The monopoly of mission comes from the understanding that mission has to be done geographical from the Western to non-Western. But the world can no longer be divided into “Christian” and “non-Christian”.¹⁸² The ironic fact is that the non-Western context which received missional church from the Western context, where it started, is now asking the Western church to be a missional church. Without division between the young and old church, regardless of the longevity of Christian history, the Church is one which belongs to Christ. This causes the Western church to reconsider church unity and partnership in *missio Dei* and how churches all over the world are engaged in the challenging contexts, both global and local. Missional ecclesiology, therefore, asks every church in the world to have unity in the mission of God and encourages them to discard the monopoly of mission.¹⁸³

¹⁸⁰ Lee Hu-Chun, “A Study of Cases and Indicators of the Missional Church in Korea”, 158.

¹⁸¹ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, 21-23.

¹⁸² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), 3, Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downer Groves, Illinois: IVP, 2014), 15-32.

¹⁸³ This understanding has been generally discussed in Ecumenical circles in Korea. Lee Hong-Jung, “Beyond Partnership, Towards Networking: A Korean Reflection on Partnership in the Web of God’s Mission,” *IRM* Vol. XCI, No.363 (October 2002), 577-582.

2.4. Contributions and Limitations

2.4.1 Contributions

Firstly, the understanding of missional ecclesiology helped to direct the Korean church from ‘church growth’ to ‘church nature’. It provided a theological background of the nature of the church in a missional perspective. It abandoned the success-oriented view of church growth and lead the Korean church to reflect on the nature and identity of the church. When missional church was introduced in Korea in the late 1990s to early 2000s, the Korean church was starting to experience a decrease in the speed of church growth. It was the right time for the church to reflect on its success story. The movement encouraged the Korean church to restore the nature of the church and seek a creative imagination in terms of the mission and the church. Roxburgh and Boren rightly characterized it as an awakening resonance for the Korean church. They wrote, “Adding to *al* to the end of *mission* creates a new meaning we do not immediately see or understand. The word invites us to stop, check our assumptions, and ask if there might be a different way of being the church”.¹⁸⁴

Secondly, the understanding of missional ecclesiology caused the Korean church to consider the culture and society where it exists. It is vital for the church to communicate with society. The importance of the church’s engagement with the culture on a missional level is crucial.¹⁸⁵ Missional church is deeply concerned with culture and sends the church to a particular place and time. The church, therefore, is being sent into a particular culture. In this respect, the conversation of missional church gave the Korean church an opportunity to be concerned for and engage with the society where God is already working. Korean Christians traditionally have a dualistic life style, between the sacred and the secular. They generally understand that the church is holy and the world is unholy. They see the world as being against the church. The Korean church had a dichotomic worldview. The Korean church wanted to be called a ‘missionary church’, but ironically it paid little attention to the society and culture around it. Han Kook-II explains this awkward situation of the church as “a missionary church with counter-missional church’s structure and characteristics”.¹⁸⁶ The understanding of missional church helped it to overcome this dichotomic world view. The introduction of the missional church conversation in Korea, therefore, took a crucial role in overcoming the sharp division between the secular and the sacred. It encouraged Christians to reach out to society and culture. It encouraged them to concern themselves with transforming society and culture.

Thirdly, it substantially helped the Korean church to overcome the discrepancy between mission and church by connecting them to each other. The two words in missional church, ‘mission’ [*Seongyo*] and ‘church’ [*Gyohoe*], have been separated without any adjacent meaning. In the Korean context, the church and mission have been two isolated categories which hardly connected to each other. The understanding of mission has been different from church to church. Furthermore, Korean Christians mainly viewed the church as a ‘building’ or ‘visible structure’.

¹⁸⁴ Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What it is, Why it Matters, How to Become One*, 30.

¹⁸⁵ Yim Sung-Bihn, “A Study on the Encounter of the Christian Faith with Korean Society from the Perspective of Cultural Engagement”, *KPJT* Vol.44, No.33 (2012), 40-42.

¹⁸⁶ Han Kook-II, “Missional Church in the view point of the Korean Local Church”, 94.

The main assertion of missional ecclesiology, “mission is the nature of the church”, calls the Korean Christians to reconsider their view that mission is a programme done by the church in a building. That is, mission is the work of programs that are designed, planned and practiced in the church building. Missional ecclesiology works to correct this misunderstanding and discrepancy between church and mission.

Fourthly, it helped to extend the scope of the church from a local congregation to God’s kingdom. For Koreans, the church tends to be confined to a local congregation or denomination where they attend and to which they belong. This view helped them to get involvement for their own local congregation. They actively participated in mission programs to build up their own congregation. This view tended to narrow their view of different churches and denominations. Missional ecclesiology helped to discard this narrow view of the church. It awakens the idea that mission is originally God’s mission, and God’s work, not the church’s work. Those who have a negative view of *missio Dei* are concerned that it will destroy the zeal of evangelism and mission. Never the less it is a pivotal theological notion in missional ecclesiology. The debate on missional ecclesiology helped to enlarge the view of church and the belief that God is acting and working all over the world. The church is sent by God and needs to participate in His great efforts for the world. The missional church conversation has helped the Korean church to reflect widely and deeply on the church and turn their focus from just their own local congregation to God’s redemptive plan and kingdom for all the people and nations of the world.

2.4.2. Limitations and Deficiencies

Firstly, the Korean church has paid little attention to the historical development of missional church. Goheen rightly observes, “Many see missional church as a very recent phenomena, yet it is the product of a long history throughout the 20th Century”.¹⁸⁷ Korean theologians often left out the historical discussion of missional church. The ecumenical movement, from Edinburgh to the integration of the IMC and WCC, was the starting point for missional ecclesiology.¹⁸⁸ Missional ecclesiology, therefore, supported the theological

¹⁸⁷ Michael W. Goheen, “Historical Perspective on the Missional Church Movement: Probing Lesslie Newbigin’s Formation Influence”, 62. In western context, W. H. Stowell, the author of *The Missionary Church* is probably considered one of the earlier stage of theologians who raise the question on missional ecclesiology. W. H. Stowell, *The Missionary Church: Designed to Show that the Spread of the Gospel is the Proper Business of the Church as the Church*, 2nd Edition (London, Hamilton Adams & Co, J.Y. Knight. 1840).

¹⁸⁸ In the first major missiological world conference in Edinburgh (1910), mission organizations and churches regarded themselves as two distinct and separate entities. After the foundation of the International Mission Council (IMC 1921), the IMC held its first major conference in Jerusalem (1928 IMC). Here the event contributed to a weakened faith in the Christian West, eventually leading to a lessening conceptual divide between the Christian West and the pagan non-West. So, furthermore, it essentially resulted in the churches beginning to view themselves as missionary entities in the Western world. In relation with missional ecclesiology, the Tambaran conference (1938) was the first world mission conference to focus on the theological relationship between church and mission and at the conference A.R. Wentz placed mission within the very nature of the Church. Here, the conceptual divide between the Christian West and the pagan non-West was given up, allowing an understanding of the church’s obligation to be in mission everywhere. At the Willingen conference (1952), an intense discussion of the relationship between church and mission took place. It must be regarded as an event that contributes to a theological reintegration of church and mission. At the Accra conference (1958, IMC), theological integration of church and mission was accomplished and the organizational consequence was the integration of the IMC and WCC (1961). Jeppe Bach Nikolajsen, “Missional Church: a Historical and Theological Analysis of an Ecclesiological Tradition”, *IRM* Vol.102 (November 2013), 249-255.

framework for the integration between the IMC, missionary organizations and the WCC. It created the base of the contemporary missional church conversation.¹⁸⁹

Lesslie Newbigin was a central figure in the missional ecclesiology movement.¹⁹⁰ As the president and later general secretary of the IMC, he was a crucial figure for missional ecclesiology. He was involved in the joint committee of the IMC and the WCC, which aimed at developing an integration plan. His attempts for unity amidst diversity played a profound role in missional ecclesiology. He has been deservedly called the father of missional ecclesiology.¹⁹¹ He also was a central figure in the British Councils of Church (BCC, 1980), the GOC (1984) in England, and later in the GOCN (1998) in North America.

The conversation of missional ecclesiology in Korea has mainly come from discussions with the GOCN in North America after Guder's *Missional Church*. So, the conversation of 'missional ecclesiology' starts with *Missional Church*. In Korea the terms are understood as having the same meaning. Frequently, they would be used interchangeably. Though some theologians have done research on the historical background of missional ecclesiology within ecumenical history,¹⁹² few have paid it any attention. This phenomenon is presumably because the conversation was started within evangelical circles in Korea and neglected within the ecumenical circles. Nevertheless, a common understanding of the history of missional ecclesiology would greatly support church unity within Korea where deep tensions exist between ecumenical and evangelical circles. Missional ecclesiology, from its birth, has tried to connect divisions: mission and church; missionary organizations and churches; the Christian West and the non-Christian non-West; Older churches of the West and Younger churches of the non-West; Church and World. These contradictive divisions could be solved by a broader view of mission, *missio Dei*.

In the Korean church, therefore, a careful understanding of the historical development of missional ecclesiology will provide the crucial clues to reconcile the ecumenical and evangelical circles, since both fully agree that missional ecclesiology originated from *missio Dei*, God's mission.¹⁹³ The deficiency in the historical understanding of missional ecclesiology,

¹⁸⁹ This opinion has shared with Dr. Keum Joo-Seop, the Director of CWME and IRM editor at WCC with private communication of Facebook messages on 22 February 2013.

¹⁹⁰ For Newbigin's contribution to missional ecclesiology, see Michael W. Goheen, "As the Father Sent Me, I Am Sending you: Lesslie Newbigin's Missionary Ecclesiology", *IRM* 91 Vol.362 (2002), 345-369, or his Ph.D. dissertation on the same title at University of Utrecht, 2000. By the way, Jongeneel antedates the appearance of missional ecclesiology (the missionary nature of church). For Roman Catholic Church, he sees that since the foundation of the *Sancta congregatio de propaganda* (1622), the church has a clear understanding of the mission of the church; for protestant churches, only in 19th century the churches seriously reflected upon missions. He regards Gisbertus Voetius as one of the founders of a protestant missionary ecclesiology. Jan A. B. Jongeneel, *Missiological Encyclopedia: Part II: The Theology of Mission/Missionary Theology in the 19th and 20th Centuries* (Bangalore: Centre for Contemporary Christianity, 2006), 103.

¹⁹¹ W. Rodman MacIlvane III, "What is the Missional Church Movement?", *Bibliotheca Sacra* 167 (January-March 2010), 98-99. As is seen earlier, during the ecumenical conferences from Tambaran (1938) to Accra (1958), although the missional ecclesiology was born, but not clearly grown up as theological concept. However, from Lesslie Newbigin, it was formed concretely and theologically. For him, mission is the essential nature and calling of the church.

¹⁹² For instance, Kim Eun-Soo, "Seongyojeok Gyohoewa Ecumenical Yeoksa" [The Missional Church and Ecumenical History], *TOM* Vol.36 (2014), 105-134.

¹⁹³ In this respect, the WCC and Lausanne documents on the seeds of a missional ecclesiology had to be examined and compared. In ecumenical circles, *A Quest for Structure for Missionary Congregations* (1966, WCC) describes well the self-reflection on anti-structure of Korean congregations. *Together Towards Life: Mission and Evangelism in Changing Landscapes* (2013, WCC) also accurately demonstrates the new missional ecclesiology. In evangelical circles, *The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Context and The Opportunities Offered Through Tent-Making Ministry* (Lausanne Occasional Paper No.39) explicitly announces that the Western Church is also a mission field. The local congregation, therefore, is necessary for missionary identity and missionary endeavour. Although their focus is different from the WCC concerns on structure, the Lausanne document does focus on local congregations, but their

however, may lead to little reflection on ecumenical partnerships and church unity, which was one of origins of the birth and the crucial theological embryo for missional ecclesiology. The lack of the understanding of this origin and historical debate on missional ecclesiology may be an obstacle to extending God's mission with other churches, cultures and denominations.

Secondly, missional church tends to be considered as only one of the programmes for church growth and church revival. The Korean church has approached it as a function of church growth. Some have attempted to establish the theological concept of missional ecclesiology,¹⁹⁴ but most have discussed missional church as a function of church growth. As was seen earlier, there is a sharp division between the understanding of missional ecclesiology before and after Guder's book *Missional Church* in 1998. Before the publication of Guder's book, the seeds of a missional ecclesiology focused on theological understanding. After the publication of Guder's book it focused on functional understanding.

The growth of the Korean church started to decrease in the 1990's. Therefore, the introduction of the missional church movement by the GOCN had a great effect on the Korean church. Guder wrote that, "Mission is not about a program of the church, it defines the church as God's sent people. Our challenge for today is to move from church with mission to missional church".¹⁹⁵ This claim was very relevant in the Korean church. In the past few decades the Korean church has continually adopted functional programmes for church growth and church renewal. They have especially used many programmes from North America including seekers worship services, cell church programmes and so on. These types of programs and movements have positively influenced the Korean church. In the same way, the Korean church tends to take missional church as one of the church programmes of church growth.

The term 'missional' functions as a key concept for discussing the identity, purpose and ministry of the church. It is holistic and views the wider identity of the church as *missio Dei*. However, the Korean church applied it narrowly, focusing only on function. Its understanding of missional ecclesiology moved quickly to a focus on what the church has to do on behalf of God in the world or how the church should organize itself for the work. This understanding and approach tended to shift the essence of missional ecclesiology too quickly from the agency of the Spirit in the midst of church to the primacy of human agency and responsibility.¹⁹⁶ Some connected the missional church with the work of church, while others understood it as a tool of church revival and still others identified it with church growth. All these understandings are not related to the nature of the church. They simply consider that the church *has* mission, not that the church *is* mission. Renewing a congregation for mission is not simply renewing missional programmes. Gelder and Zscheile maintain that "missional church is not a model, a

understanding originated from *missio Dei*. The WCC focuses on local congregations as well. This notion is implicitly included in the New Mission Statement from 2013. The two circles, therefore, seem to be traveling converging roads on missional ecclesiology. They do not contradict each other. One deficiency in the understanding of missional ecclesiology is the little reflection on ecumenical partnership and church unity which was the catalyst for the conversation on missional ecclesiology. The lack of understanding of this origin may be an obstacle to extend God's mission with other churches, cultures and denominations. In a nutshell, The Korean church needs to take the debate on missional ecclesiology throughout church history and different traditions, as fruitful sources for building up her own missional ecclesiology.

¹⁹⁴ For instance, Choi Dong-Kyu, "Seongyojeok Gyohoeui Gwanjeomeseo Bon Gyohoe" [The Church from a Missional Church Perspective], *TOM* Vol.36 (2014), 327-353, and Hong Ki-Young, "Seongyo jeok Gohoeui Gwanjeomeseobon Gyohoe" [Missions Viewed in the Light of Missional Church], *TOM* Vol.36 (2014), 404-444.

¹⁹⁵ Darrell L. Guder, *Missional Church*, 6.

¹⁹⁶ This approach was exactly with the same one that Carig Van Gelder, one of the editors of The Missional Network Series, worried about the current missional conversation. Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, xvii-xviii.

standardized programme, or a strategy that can be applied to churches with a predetermined result... it is not a prescribed set of things to do or a packaged vision for what church should look like, but rather a particular perspective on the church's theological identity".¹⁹⁷ According to their opinions, developing a functional programme or searching for uniformity and standardization of missional church are far from the nature of missional ecclesiology.

The Korean church still has a great zeal for church growth theory. The theory claims that churches must adopt certain practices if they are to grow. Although church growth is not wrong, programmatic approaches to church life should be rejected. Pragmatic approaches are, as Graham Hill put it rightly, "dangerous if it becomes an end itself, it is divorced from the sound biblical and theological convictions and footings, if its motivations, wisdom, and epistemological foundations remain unexamined, and if the effectiveness of a practice becomes the measurement of its worth, morality, and appropriateness in the church".¹⁹⁸ When mission is only tied to church growth and when it is applied as a pragmatic and practical method, then mission becomes a functional concept.

Thirdly, the Korean church tends to identify the term 'missional church' with referring to the church that either sends many missionaries abroad or has many mission programs. Thus, the church views mega churches as missional churches because they send many missionaries to other countries and many mission programs are functioning in the church compared with small churches.¹⁹⁹ This distorted understanding probably comes from an inadequate understanding of mission. Mission is simply identified with the act of evangelism, saving the soul. It is equally understood as sending missionaries to foreign countries with the gospel. Missional church, naturally, is Christian communities who go out and preach the Gospel to the ends of the world. Recently, missional church is viewed as opening places for the church to communicate with people from the surrounding area. Many congregations have opened public libraries, coffee shops, book stores, and movie centres in the church in order to reach out to their neighbours. This so called 'being a missional church' has proliferated throughout. However, it is seriously contradictory to being missional church. Missional church is not a set model that all churches should follow.²⁰⁰ The Korean church has paid little attention to its own particular context and therefore tends to imitate other contexts of 'pseudo-missional churches'.

As is seen above, the conversation on missional church in the Western and Korean contexts have similarities and discrepancies. <Figure 3> demonstrates how the missional church conversation has to expand from individual missional life to God's mission. In the Korean church, the missional church conversation is normally confined to local congregations in relation with church growth or the individual practice of Christian values. It is necessary, however, to extend it from the local to the global context (Locality Expansion). Moreover, it is obvious that the conversation also needs to extend the concept of missional ecclesiology from the local congregation to *missio Dei*, God's mission (Concept Expansion). <Figure 4> demonstrates that *missio Dei* functions as the centre of missional ecclesiology through which every missional factor is connected. Missional ecclesiology makes God's mission the central

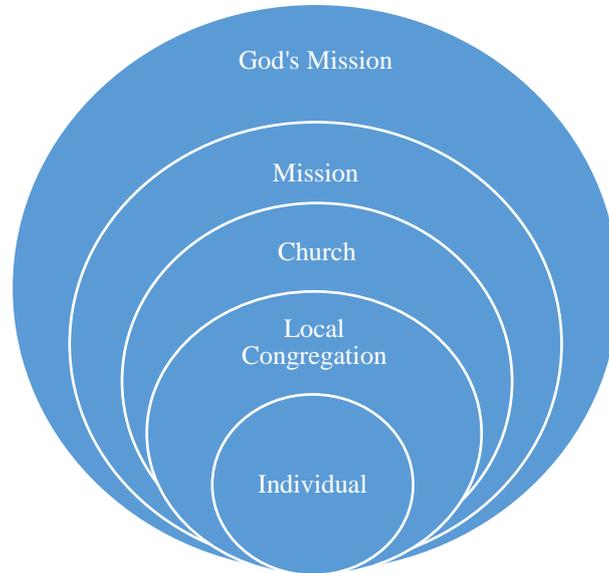
¹⁹⁷ Craig Van Gelder and Dwight J. Zscheile, *Ibid.*, 165.

¹⁹⁸ Graham Hill, *Salt, Light and a City: Introducing Missional Ecclesiology*, 265.

¹⁹⁹ Chung Seung-Hyun, "The Missional Ecclesiology in Contemporary Hyperreal Culture", 167.

²⁰⁰ Park Sung-Kon, "Book Review of The Missional Church in Perspective: Mapping Trends and Shaping the Conversation", in *PCK Haeoe Seongyo Journal* [PCK Journal of Overseas Mission] Vol.1 (2014), 436-442.

factor. This pushes the church, local congregation and individual Christian to do, practice and translate God’s mission into their own context.



<Figure 3. Missional Ecclesiology Conversation - Locality and Concept Expansion>



<Figure 4. Missional Ecclesiology Conversation - *Missio Dei* Centred Structure>

2.5. Observations

As has been seen above, the conversation of missional church in Korea has been diverse from various aspects, within various themes and on various levels. As it was diverse and broad in the Western context, so it has been in the Korean context as well. Several different

approaches have attempted to articulate the concept of missional church. Although the seed of a missional ecclesiology can be traced to before Guder's *Missional Church* (1998), main conversations have flowered after the introduction of the book. Before Guder's book, missionary ecclesiology in Korea was mainly a discussion about *missio Dei*, Lesslie Newbigin's ecclesiology, and the nature of the church. Missional church was introduced by Korean theologians in the 2000's and the conversation expanded to various denominations, Christian communities, missionary organizations and theological seminaries.

What was common in both the Western context and the Korean context on the subject of missional ecclesiology was that both started from theological reflection on the current situation of the church. Both aimed to refurbish the church's nature and its missionary identity. The difference between the two, however, was that the Korean church understood it as a way of church growth (or church revival) while the West approached it as the church's nature and missionary identity. Thus, in the Korean context, missional ecclesiology was a search for alternative ways of church growth or church revival in response to the decrease of church growth from the 1990's. The conversation started in evangelical circles and they were drawn to the functional aspects of missional church. The historical background of missional ecclesiology in relation to the ecumenical perspective has been neglected in the Korean context. The conversation mainly started from the *Missional Church* and the assertions from the GOCN. It greatly helped the local congregations to respond to the rapidly changing society, and it asked them to participate and translate the Gospel into their own context. However, it also asked that the conversation is to be extended from the local to the global, from the denomination to church partnership, and from church missions to God's mission.

The missional church conversation in Korea brought new perspectives on the relationship between mission and church. It encouraged the Korean church and Christian community to rethink the church's nature as being sent in a particular place and time. It brought the great awakening about the nature and identity of the church in relationship between church and mission. The Korean church had not seriously considered its nature and identity before missional ecclesiology arrived in Korea. Rather, as a young church, it had been busy striving to establish the church. It made a great effort to evangelize and grow the church. But its efforts resulted in little consideration of its context in society. For this reason, the conversation of missional ecclesiology tremendously helped the Korean church to consider the deeper theological and missiological debate on the nature and identity of church in mission.

The term *seongyojeok* [missional] is quite obscure and unclear within the Korean Church. It is still not included in the computer dictionary. Sometimes, the word 'missional church' is used to refer to a concrete mission-shaped congregation that is presented as a model of missional church. It is also sometimes understood as a theological concept that denotes the nature of the church as being sent by God to the world, in a particular time and context. Roxburgh's critical comment on the word 'missional' is very relevant in the contemporary Korean church. He writes, "The word 'missional' seems to have travelled the remarkable path of going from obscurity to banality in only one decade".²⁰¹ In the Korean context, however, the phenomena have gone from 'banality' to 'obscurity'. As is seen, the concept 'missional church'

²⁰¹ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, 1.

is still in the process of being debated. It is, therefore, hard to outline the whole picture in the Korean context, because the word 'mission' has been understood differently by denominations and churches. In the Western context, missional ecclesiology helped to overcome the discrepancy between church and mission. In the Korean context, the debate on missional ecclesiology helped the Korean church to understanding the true meaning of mission.

Missional ecclesiology is not simply theological reflection and understanding about church. It deals with the nature of the church. It does not simply pursue another description and definition of the church. It focuses on the core content and characteristics of the church. This is why it is neither a church program nor a church growth movement. The nature of the church is mission. Missional ecclesiology, therefore, more deeply focuses on the concept of mission. It is God's mission, not ours. Missional ecclesiology is not just a debate about church, but also a debate on mission in relation with church.

The basic theological background of missional ecclesiology is from the assertion, 'the nature of church is mission' and 'the church's identity is manifested when it participates in God's mission'. Thus, missional ecclesiology directly connects with the understanding of mission. The current study intends to examine how the PCK's understanding of missional ecclesiology is expressed in the CEE context. To do this accurately it is crucial to investigate the PCK's understanding of mission, because its missionary manifestation comes from how it understands mission.

III. Understandings of Missional Ecclesiology within the PCK

3.1. Introduction

In the previous chapter this study discussed the different approaches, understandings and applications of missional church in the Protestant churches of Korea. It was observed that the concept of missional church was understood many different ways by the denominations of the Korean church. It was also observed that in the Korean context missional church tends to search for an alternative way of church growth or church revival since the decline of numerical growth in the 1990's. This attempt to find an alternative way of church growth has been focused on the functional aspects of missional church. This earlier discussion of missional church in Korea, therefore, has paid little attention to ecumenical concerns of missional ecclesiology. The missional church conversation, however, has helped local congregations to adjust their attitude toward society. It has asked them to be concerned with the culture and society around them. It has called them to translate the Gospel into their own context. It has also extended the concept of the missional church, from local congregation-centred to God's kingdom, from denomination-centred to church unity, from church missions to God's mission.

Missional ecclesiology is not only the church's debate on mission, but also a debate on mission in terms of the church. This was the case in Korea where the missional church conversation helped the churches search for the true understanding of mission. The theological background of missional ecclesiology emphasized the essential nature and vocation of the church as God's called and sent people.²⁰² Thus, it should not be overlooked that missional ecclesiology is closely connected with an understanding of mission.

When the current study examines the PCK's missional ecclesiology in relation to its missionary endeavour in the CEE context, it is investigating the missional identity of the church. It focuses on how the missional ecclesiology and missionary nature of the church has been formed and implemented. In order to understand the current missional ecclesiology within the PCK, it is necessary to take into consideration the various contexts of mission theology throughout the PCK's history. This historical survey of mission theology in the PCK is significant because its missionary manifestations in CEE eventually are the outcome of its understanding of mission, past and present. It should be noted, specifically in the Protestant churches in Korea, different from the Roman Catholic Church in Korea, that the concept of mission has been understood and implemented quite differently by the denominations since they are denomination-dominated. The understanding of mission in the Roman Catholic Church in Korea is not so dichotomized; that of the Protestant churches in Korea is severely divided along evangelical and ecumenical traditions. Although the PCK firmly sticks to the ecumenical tradition, it also displays evangelical characteristics in its understanding of mission which are almost the same as most of Protestant churches in Korea.

The main purpose of this chapter is to explore the understandings of missional ecclesiology within the PCK. This chapter attempts to locate and understand the discussion of missional ecclesiology in the PCK within the wider context of the missional church

²⁰² Darrell L. Guder (ed.), *Missional Church*, 11-12.

conversation of the Protestant churches in Korea. It also attempts to explore the seeds of a missional ecclesiology in the PCK.

To accomplish this goal, it is necessary to trace the historical trends and characteristics of missional ecclesiology in the PCK. The early understanding and shaping of mission within the PCK was significantly affected by the theological frameworks presented to it by foreign missionaries from North America. Their theological perspectives were dominated by pietism and fundamentalism which mainly aimed at personal conversion and the establishment of visible churches. Their mission policies included the separation between the church and the state. As a result, the early pastors and Christians in Korea were generally trained to show no interest in national politics.²⁰³ This conservative and evangelical theology triggered rapid church growth in Korea. With this evangelical theology, the PCK and other Protestant churches in Korea played a vital role in the development of the modern Korean missionary movement.²⁰⁴ Later, the PCK was affected by WCC theology which helped the church with its search for unity and partnership as it concerned itself with social responsibility. This perspective affected the scope and direction of mission, and caused the church to enlarge its concept of mission.

For a concrete investigation of missional ecclesiology within the PCK, this chapter will examine the official documents and mission statements which have been published and pronounced by the church. In its search for the diverse understandings of missional ecclesiology within the PCK, this chapter will also survey different thoughts and opinions from the church's mainstream. Voices from local congregations and pastors will help to balance the evaluation. Theological writings from theologians within the PCK on missional ecclesiology will also be examined.

When Korean scholars divide Korean Christianity into historical periods, their divisions differed according to their focus. Some focus on the chronological historical events.²⁰⁵ Others approach it from different perspectives of mission history.²⁰⁶ The rest divide the history by particular themes.²⁰⁷ Since Korean Protestantism was preceded by Roman Catholicism, the historical and spiritual heritages of Korean Roman Catholic Church, such as sacrifice and martyrdom are crucial to understand the whole picture of Korean Christianity.

This study will divide the PCK's history into three periods that demonstrate the shift in the understanding of mission within the PCK and this shift's effect on the PCK's understanding of missional ecclesiology: a) from the church foundation to church division (1907-1959, *mission as evangelism*) b), from church division to the centennial anniversary of Protestantism in Korea (1960-1984, *mission as social engagement*), c) from the centennial anniversary to the present (1985-2015, *mission as world evangelism*).

²⁰³ Chai Soo-II and Kim Sang-Keun, "Korean Theology of Mission in Transition: Past, Present and the Future", *Theological Forum* Vol.50 (2007), 94.

²⁰⁴ Jang Yun-Cho, "Factors Contributing to the Development of the Modern Korean Missions Movement: A Historical Analysis", Ph.D. dissertation (The Southern Baptist Theological Seminary, 2002), 127-130.

²⁰⁵ Kim In-Soo, *History of Christianity in Korea* (Seoul: Qumran Publishing House, 2011).

²⁰⁶ Sohn Seok-Won, "History and Prospective for Korean Protestant Missions", *Mission Focus: Annual Review* Vol.11 (2003), 140-157. Hwang Hong-Ryul, *Hanguk Gyohoeui Seongyo Yeoksa [The History of Mission in Korean Church]* (Seoul: The Christian Literature Society of Korea, 2009), 301-318. Kim Han-Sung, "Hanguk Gyohoe Tamunhwagwon Seongyo Yeoksau Sidae Gubune Daehan Yeongu" [A Study on the Periodization of the History of the Cross-Cultural Missions of the Korean Church], *Seonggyungwa Sinhak [Bible and Theology]* Vol.60 (2011), 109-131.

²⁰⁷ Lim Hee-Kuk, *Gidarimgwa Seodureumui Yeoksa [The history of Hurried and Patient]* (Seoul: PUTS, 2013).

The present chapter, therefore, takes the following steps. First, it will explore how the seed of a missional ecclesiology originated within the history of the PCK. It will trace the PCK's understanding of mission throughout its history. (3.2) Secondly, it will investigate the mission statements of the PCK along with theological writings to determine the meaning of missional church within the PCK. (3.3) Lastly, this chapter summarizes and closes by exploring the characteristics of missional ecclesiology within the PCK (3.4). This chapter will support the theological framework of the study and define the criteria by which the PCK's missionary endeavour in CEE will be examined.

3.2. Missional Ecclesiology in the History of the PCK

3.2.1. Mission as Evangelism (1907-1959)

The PCK has been a missionary church and mission as evangelism has been understood as the nature of the church from the very early stages of the church.²⁰⁸ From its founding the PCK was a church with both evangelical and ecumenical characteristics. One evangelical characteristic can be seen at the first Independent Presbytery. On the 17th of September 1907, the prologue of the First Presbytery clearly puts evangelism as a priority stating that "As Jesus called his Apostles to preach the Gospel, so He called missionaries from the Presbyterian churches in the South and the North, from churches in the USA, England, Australia and Canada to preach to dark and idolatrous Korea".²⁰⁹ It is remarkable that preaching the Gospel was highlighted at the very first Assembly. The characteristics of the evangelism-debtor's mentality were also found. This identity remains and overflows in the understanding of mission within the PCK. Ecumenical characteristics also were demonstrated at the second Independent Presbytery when it said, "We need to send missionaries to Taiwan, not to plant a separate church, but a church that belongs to Taiwan, and it should be transparently informed both Korean and Taiwan church".²¹⁰ Ahn Kyo-Seong, a professor of church history at PUTS and the former Executive Secretary of the World Mission Department (WMD), sees this event "as an example of mission unity going together with church unity".²¹¹ Lim Hee-Kuk, a professor of church history at PUTS also maintains that "the PCK was founded with ecumenical spirit, partnership and unity".²¹²

It is not an exaggeration to say that the PCK has been a missionary church from its foundation. In 1907 when the Independent Presbytery was set up, the church sent missionaries to *Jeju* Island which is off the southern part of the Korean Peninsula. Planted on the phrase, "a

²⁰⁸ Byun Chang-Uk, "Hangukjangrogyo Seongyosa Pasong 100 nyeon" [100 Years of the PCK's Missionary Sending 1907-1956], *MAT* Vol.19 (2007), 52-53.

²⁰⁹ Archive of 1st Independent Presbytery (1907), 1-2. At this first meeting, Rev. Kil Seon-Joo led a prayer for four foreign churches. Archive of 1st Independent Presbytery (1907), 5-6.

²¹⁰ Archive of 2nd Independent Presbytery (1908), 25.

²¹¹ Ahn Kyo-Seong, "Ecumenical Gyohoeroseoui Daehanjesugyo Jangrohoeui Jeongcheseonggwa Jeungeun" [The Identity and Witness of the Presbyterian Church of Korea (*Tonghap*) as an Ecumenical Church], *KPJT* Vol.40 (2011), 18.

²¹² Lim Hee-Kuk, "Hoegowa Jeongmang: Hanguk Jangrogyohoeui Bunyeole Daehan Hoegowa Ilchirul Hyanghan Jeonmang" [Retrospect and Prospect: Division Process and Reconciliation Plan to Unity of the Korean Presbyterian Church] *KPJT* Vol.41 (2011), 139.

church is not a church without a mission”²¹³ by Samuel Austin Moffett (1864-1939), the newly established Presbytery organized the Department of Evangelism and began various programs, which included sending Rev. Lee Gi-Pung, one of the first seven Korean pastors, to *Jeju* Island to do evangelism.²¹⁴ In 1912, when the KPC was established, the church sent missionaries to *Santung*, China where the Christian history is much longer than that in Korea.²¹⁵ Later confronted by the needs of an increasing Korean diaspora, the PCK gradually widened the scope of evangelization, and in the end the church started its cross-cultural ministry.

The Presbyterianism was a key player of mission work in this period. In general, the Baptists and Methodists limited their evangelism, but the Presbyterianism broadened its work during this period. According to Ahn Kyo-Seong, the PCK was involved in three types of mission work: 1) ‘national saturation mission’ - for the Koreans in the uttermost part of Korea, 2) ‘diaspora mission’ - for the Korean diaspora in China, Japan, Russia, the U.S.A., and Mexico, 3) ‘cross-cultural mission’ - for foreigners in neighbouring China.²¹⁶

When it is said that the PCK is a missionary church, it means that it has been missionary because it was started in the context of missionary endeavours inside and outside of Korea. The cooperation between foreign missionaries and the first believers of Korean made the church a missionary church. Korean Christianity had already been formed before foreign missionaries came to Korea. Before Horace N. Allen (1858-1932), an American physician and the first Protestant missionary arrived in Korea in 1884, contacts had been made by missionaries in China and Japan. Several Koreans had already heard the Gospel and had converted in China and Japan.²¹⁷ They taught missionaries the Korean language and helped them to translate the Chinese Bible into Korean. These first Korean Christians brought the Gospel into Korea in 1883 and this was the beginning of the missionary movement in Korea.²¹⁸ One of them, Suh Sang-Yun, proclaimed the Gospel in *Sorae* in Hwanghae Province which resulted in the first Presbyterian Church in Korea.

However, even though this study focuses on the history of Korean Protestantism, it is valuable to mention the sacrifice and martyrdom of Korean Roman Catholicism especially in the early stages of Korean Christianity. When Roman Catholicism was officially introduced into Korea in 1784, it was severely rejected because it was “Western learning”. The leading group of Korean society believed that Roman Catholicism was a religion that denied kingship and parentage. Thus, roughly over 10,000 Catholic Christians died by the ruling party of the government within 10 decades after 1784, because of being considered as the Western religion. To understand whole picture of Korean Christianity, Roman Catholicism and Protestantism in Korea, it is valuable to see that Korean Protestantism is based on the sufferings, blood, and sacrifice of Korean Roman Catholicism.²¹⁹

John Ross (1842-1915), a missionary from the Presbyterian Church of Scotland in China, published ‘the book of Luke’ and ‘the book of John’ in Korean in 1882. Lee Soo-Jung,

²¹³ Samuel A. Moffett, *The Christians in Korea* (New York: Friendship Press, 1962), 346.

²¹⁴ Kim In-Soo, *History of Christianity in Korea*, 262.

²¹⁵ Byun Chang-Uk, “100 Years of PCK’s Missionary Sending 1907-1956”, 14-59.

²¹⁶ Ahn Kyo-Seong. “Missionary Spirit of the Korean Church”, 3-4.

²¹⁷ Four pioneers, Lee Ung-Chan, Kim Jin-Gi, Baek Hong-Jun and Suh Sang-Yun were baptized by John McIntyre (1837-1905), a missionary from the Presbyterian Church of Scotland in China during 1876. John Ross, “Manchurian Mission” *United Presbyterian Magazine* (October 1880), 333-334.

²¹⁸ Kim In-Soo, *History of Christianity in Korea*, 103.

²¹⁹ Kim In-Soo, *Ibid.*, 49-84.

a Korean government official was baptized in Japan by an American missionary, G. W. Knox.²²⁰ In Japan, he led a Bible class for Korean students. Ahn Kyo-Seong evaluates this event and writes, “Thus, first Korean church started as an overseas Korean community church and also established the tradition of being a self-evangelizing church. In other words, The Korean Christians were accustomed to evangelizing their own compatriots, where they were”.²²¹ Lee Su-Jung wrote a letter on 13 December 1883 urgently calling for American missionaries to come to Korea.²²² This call gained him the nickname “the Macedonian of Korea”. It is truly amazing that the first foreign missionaries arriving in Korea already had a Korean Bible to use and believers with which to work.

The missionaries from the West have enormously influenced the understanding of mission in the Korean church. Christianity is the latest foreign religion to arrive in Korea, after shamanism, Buddhism and Confucianism.²²³ Theology, therefore, has been greatly influenced by the early missionaries. Their evangelical concern was centred in church planting, education in the Western style and medical work. The planting of healthy and self-supporting congregations was affected by the ‘Nevius Principle’.²²⁴ It emphasized that evangelism and the establishment of self-supporting church were at the heart of mission. Nevius’ book, *The Planting and Development of Missionary Churches* (1885),²²⁵ and his lectures on the establishment of self-supporting churches was a major catalyst in the rapid growth of the PCK.²²⁶ Samuel Hugh Moffett (1916-2015), a professor Emeritus at Princeton Theological Seminary, insisted that “premature or not, the Nevius method proved to be one of the primary factors in the resulting numerical dominance of Presbyterianism in Korean Christianity”.²²⁷ According to Samuel Austin Moffett (1864-1939), a pioneer Presbyterian missionary to Korea and the builder of the PCK, the aim of the mission was the evangelization of the people.²²⁸ As a pioneer of the ‘Three-Self Theory’ and also the father of the KPC, he contributed to the formation of the KPC through his mission policies and methods.²²⁹ In this period, the church

²²⁰ G. W. Knox, “Affair in Corea”, *The Foreign Missionary* (1883), 17.

²²¹ Ahn Kyo-Seong, “Missionary Spirit of the Korean Church”, 2.

²²² Rijutei, *The Missionary Review of the World* (1883), 145-146.

²²³ For the study of the interrelation between Korean Christianity and the existing Korean religious tradition which impacted the growth and character of evangelical Christianity in Korea, see this material. Oak Sung-Deuk, *The Making of Korean Christianity Protestant Encounters with Korean Religions, 1876-1915* (Waco: Baylor University Press, 2013).

²²⁴ The missionary principles formulated by John L. Nevius (1829-1893). When American Presbyterians began their work in Korea, the new missionaries invited Nevius, an American Presbyterian missionary in China at that time, to advise them in effective mission policies. In 1890, Nevius visited Korea to give advice concerning the basic principles of building a responsible church. For the recent debate on Nevius’s missionary method, see the article, Oak Sung-Deuk, “Presbyterian Mission Methods and Policies in Korea, 1876-1910”, Ma Wonsuk and Ahn Kyo-Seong (eds.), *Korean Church, God’s Mission, Global Christianity*, 32-47.

²²⁵ John L. Nevius, *The Planting and Development of Missionary Churches* (Philadelphia: The Reformed and Presbyterian Publication Company, 1885).

²²⁶ Ahn Seung-Oh, “Trend of Mission Theology in 100 years of the Presbyterian Church of Korea”, *KPJT* Vol.44, No.3 (2012), 97-98. Suh Jung-Woon, “A Critical Study of the Concept of Mission of the Presbyterian Church of Korea with Implication for the Future”, 91-92.

²²⁷ Samuel H. Moffett, *A History of Christianity in Asia vol. II 1500-1900* (New York, Maryknoll: Orbis Books, 2005), 536.

²²⁸ For him, the first task on the mission field was to preach the Gospel and to establish churches in the belief that the Gospel itself is the primary need of the heathen world. He insisted that institutional development should succeed not precede the establishment of the church. For him, education, science, history, civilization and philanthropy were side issues. Samuel A. Moffett, “Prerequisites and Principles of Evangelism”, in *Counsel to New Missionaries from Older Missionaries of the Presbyterian Church* (New York: Board of Foreign Missions PCUSA, 1905), 66-68.

²²⁹ Samuel A. Moffett, “Policy and Methods for the Evangelization of Korea”, *Chinese Record* 37 (May 1906), 235-248. It was originally written for a conference of Protestant missionaries, 22 September 1904, on the twentieth anniversary of the arrival of the first Protestant missionary in Korea. For its excerpts see *Korea Field* 3 (November, 1904), 193-198. In this paper, Samuel A. Moffett demonstrated five essential principles and six methods of evangelism. He emphasized the conviction that

focused on saving souls and church planting. It understood mission as evangelism based on the Bible. This understanding was largely influenced by the evangelical missionaries in Korea.²³⁰

Moreover, the missionaries' theological perspectives were dominated by pietism and fundamentalism which aimed at the personal conversion and the establishment of visible churches. Their mission policies included a sharp separation between the church and the state. Their early theological framework and teachings in the seminary were also simple and limited. They thought that the embryotic Korean church did not need complex theology. Due to this theological teaching Korean pastors and Christians were educated to show no interest in society and political affairs. Chae Soo-Il and Kim Sang-Kuen, progressive theologians, critically mention that "for the saving of the Korean souls, Korean pastors were educated with 'simple theology' and the early mission theology of Korea was focused on the missionary enthusiasm of 'saving souls'".²³¹

This period was a hard time for the KPC. Koreans were under serious pressure from Japanese colonialism (1910-1945). Terrible things happened to the church and society during this period.²³² Right after independence, the Korean War (1950-1953) broke out. During these desperate times, the PCK never lost its evangelic zeal and faithfulness to the missionary task. After the Korean War, with much of the nation demolished, the church sent missionaries to Thailand and other nations.²³³

It is disappointing that the KPC was divided into four groups during this period. The church divided according to different understandings of theological issues which lead to different Presbyterian denominations. The first internal schism of the KPC took place in 1951 over the issue of participation in Shinto worship during Japanese colonialism. The KPCK (*Kosin*) denomination came into existence after the schism. The Korean War broke out in 1950 and devastated the whole peninsula. The KPC perceived this as God's punishment for worshipping Japanese Shinto during the period of colonization. In 1952 the KPC was again divided over the discharge of a pastor from the order of ordination. The new denomination, the PROK (*Kijang*), was established in the following year under the leadership of the discharged pastor. A schism again occurred in 1959 over the issue of participation in the WCC. As a result, the Presbyterian churches divided into two different denominations, PCK (*Tonghap*) and GAPCK (*Hapdong*). The 41st General Assembly of the PCK (1956) organized a committee to study the issues around participating in the WCC. However, it failed to reach an agreement between the *Tonghap* and the *Hapdong*, and eventually they split into two denominations in

"the gospel is the power of God unto salvation and that God is able and willing to save any and all who come unto him." He focused on the widespread preaching of gospel message, use of the Bible as the supernatural agency of the Spirit of God for reaching the heart of men, the Catechumenate as one of most effective methods and one of far-reaching influence, the infusion of great evangelistic zeal into the first converts, Bible Study Training Class and the development of trained helpers, evangelists and ministers. Samuel A. Moffett emphasis on evangelism is also well summarized by Lee Jong-Hyeong's dissertation. Lee Jong-Hyeong, "Samuel Austin Moffett: His Life and Work in the Development of the Presbyterian Church of Korea 1890-1936", Ph.D dissertation (Richmond: Union Theological Seminary, 1983), 157-158.

²³⁰ Ahn Seung-Oh, "Trend of Mission Theology in 100 years of the Presbyterian Church of Korea", 96.

²³¹ Choi Soo-Il and Kim Sang-Keun, "Korean Theology of Mission in Transition: Past, Present and the Future", 94.

²³² For instance, an official prohibition of using Korean as mother language, the exaction of the compulsory worship at the Japanese Shinto shrines for all Koreans, the abolition of the Presbyterian Seminary, the close of daily newspapers, and the mandatory changes of personal name into Japanese.

²³³ PCK, the Minutes of 40th General Assembly (1955), 348.

1959.²³⁴ As a result, the KPC was not able to provide the theological and missiological assessments needed during this time of catastrophic turmoil.²³⁵

Thus, the KPC failed to play a relevant role to the people during this time. Moreover, the church was divided into three groups and the schism shaped the basic formations of theology: Conservative, Progressive and Liberal. The understanding of mission also divided into two groups: 1) the conservative side who understood mission as evangelism; 2) the progressive and liberal who emphasized indigenization in the Korean context.²³⁶

The theological tradition of the KPC also was divided into two circles. On the right side were the conservative and fundamental theologies with their firm conviction of Biblical inerrancy and the holy inspiration of the Scripture. On the left side were theologians with progressive and liberal approaches to the interpretation of the Bible. Because of these schisms, the KPC at this time could not properly support mission theology and showed little concern for social affairs.²³⁷ This sharp division of theological understanding naturally affected the understanding of mission.

During this period, the KPC wasted its energy on theological battles and church schisms. The church continued to be a place of worship and the centre of evangelism yet social engagement was rare. The PCK considered mission as an essential duty and viewed a church that did not carry out mission not being a true church. The church understood mission as the ministry of transferring the Gospel to another place. In this period, mission was demonstrated by an emphasis on evangelism which concentrated on numerical church growth. The church showed a strong tendency toward becoming a self-serving institution. It did not have a strong spirit of prophetic witness at this time.

3.2.2. Mission as Social Engagement (1960-1984)

After the division of the PCK and the GAPCK over different understandings of the WCC's theology, the PCK shared close ties with the WCC movement.²³⁸ This division also caused the KPC to divide into two typologies, 'ecumenical' and 'evangelical.' This division eventually caused them to accept different understandings of mission. Just as Korea was divided by geographic and ideology and between South and North Korea, so the Korean church

²³⁴ Although the direct reason of the split did not come from the issue of joining the WCC, but it was clearly the part of reason. For the process of the split between *Hapdong* and *Tonghap*, see this. Chung Byung-Joon, Lim Hee-Kuk, and Tak Ji-Il (eds.), *Memory of 100 years for Open Future*, 235-248.

²³⁵ Choi Soo-Il and Kim Sang-Keun, "Korean Theology of Mission in Transition: Past, Present and the Future", 97

²³⁶ Choi Soo-Il and Kim Sang-Keun consider the theologians who wanted to develop Korean theology of indigenization within Korean context as people mainly influenced by ecumenical theologians at that time. And their theological formulation was indeed an extension of the theological discussion within liberal circle of WCC. So they maintain that the mission theology at that time was actually nothing but an "imported theology". Choi Soo-Il and Kim Sang-Keun, "Korean Theology of Mission in Transition: Past, Present and the Future," 98.

²³⁷ There was time when the church concerns the socio-political affair which was led by church leaders. For example, 'the March 1st movement,' one of the memorable nonviolence independence movement, was led by Christian leaders. And more than half of the participants who signed and made 'the Independent Statement' were pastors and Christian leaders.

²³⁸ The character of the ecumenical movement has already been shown to exist from the foundation of the PCK, but during this time the ecumenical movement gradually developed in the Korean church and was greatly affected by the WCC theological tradition. For more resources see Kim Joo-Han, "Haguk Gyohoe Ecumenical Undongui Damron Bunseo" [A Study of Historical-Theological Background on Ecumenical Movement of Korean Church], *Daehakgwa Seongyo* [University and Mission] Vol.26 (2014), 167-198.

was divided by different interpretations and understandings of mission. Because of this conflict the two groups would not agree on the understanding of mission.²³⁹

Since the 1950s, the PCK has cooperated actively with the newly established ecumenical bodies in Asia, such as the Asian Council of Ecumenical Mission (ACEM) and the East Asia Christian Conference (EACC, the precedent of the Christian Conference of Asia, CCA). It was at the ACEM meeting that the PCK decided to send missionaries to Thailand as a way of missionary partnership among Asian Churches.²⁴⁰ Even though the ecumenism among PCK was not fully ripe at this time, it was enough to start effecting the traditional concept of mission in the PCK.

Affected by the WCC theological tradition, the PCK pursued holistic mission based on *missio Dei*.²⁴¹ The church started to concern itself with the place where it existed. The church began to recognize that social engagement would be as important as saving souls. During the 1960s, Korea experienced the beginning of a military dictatorship, anti-communism and export-oriented industrialization. When the military regime pushed modernization through oppression and human rights violations, the wretched conditions of workers and the poor in slum areas became more acute. In 1970, a young worker immolated himself. Looking at these situations, some churches in Korea including the PCK turned to the social salvation as well. Many Christian students who were concerned with social affairs protested in factories and slum districts. Some of them were expelled from university and thrown into prison. Pastors and professors stood in solidarity in the understanding that *missio Dei* is not to be understood as mission *to* those who suffer, but as mission *with* those who suffer.²⁴²

Several concrete actions on social responsibility were carried out by the church. In 1962, the NCCK (The National Council of Churches in Korea) issued a statement against the military junta and demand a civilian government. In 1972, the PCK unanimously adopted the document “the Declaration on the Current Situation: anti-Government Statement”.²⁴³ In 1973, the “Theological Declaration by Christian Ministers in the Republic of Korea” accused the regime of destroying freedom. In 1987, a pastoral letter against the government was issued by the

²³⁹ The sharp conflict between (some) evangelicals and ecumenicals was demonstrated during the preparation for the 10th General Assembly of the WCC in Busan, South Korea. When it was announced that the Korean church would host the General Assembly, most of the Korean churches and Christians welcomed it with all their hearts. It was said it would be a “religious Olympics” and that the Korean church would host another world-wide Olympics in the Korean history: Summer Olympics in 1988, World Cup in 2002, World Athletic Games in 2011, Winder Olympics in 2018, and also WCC General Assembly in 2013. However, right after welcoming the news of being the host, the atmosphere changed and the Korean Presbyterian Church was divided into those who were for the WCC and those against the WCC. The PCK (*Tonghab*) and the PROK (*Kijang*) were in favour, while the GAPCK (*Hapdong*) and the KPCK (*Kosin*) were opposed. There were many diverse opinions and theological understandings regarding the WCC assembly, mainly because the groups misunderstood each other. Some from evangelical circles demonstrated against hosting the Assembly, because they thought it was a meeting of pluralism and paganism. See the article, Tark Ji-il, “Road to Busan: Exploring to Venue for the 10th WCC Assembly”, *Theology Today* 68 (2011), 303-309. The Protestant churches in Korean were supposed to host the WEA (World Evangelical Alliance) General Assembly in 2014, but it was cancelled because of the conflict among evangelicals in Korea. The Protestant churches in Korea welcomed the theology of the WEA which focused primarily on the development and revival for the world church and mission. See the article, Chang Hun-Tae, “WEAwa Seongyo” [The WEA and Mission], *TOM* Vol.26 (2011), 175-176.

²⁴⁰ Ahn Kyo-Seong, “Missionary Spirit of the Korean Church”, 9.

²⁴¹ Lee Hyung-Ki, an ecumenical theologian and staff of producing a mission statement in the PCK, consulted several the official document or related from WCC: *Mission and Evangelism-An Ecumenical Affirmation* (1982). *Mission under the Cross* (IMC and Edinburgh Press House, 1953), *The San Antonio Report: Your Will be Done: Mission in Christ's Way* (Geneva: WCC, 1990). Lee Hyung-Ki, Daehan jesugyo Jangrohoe Seongyosinhak Jichim (Choan), “The First Draft of Mission Statement of PCK”, *KPJT* Vol.12 (1996), 162-170.

²⁴² Chai Soo-Il, “*Missio Dei*-Its Development and Limitation in Korea”, *IRM* Vol.XCII, No.367 (2003), 540.

²⁴³ PCK, The Minutes of the 57th General Assembly (1972), 123-125.

PCK.²⁴⁴ These actions were good signs for both the church and the nation, although such awareness and activities were still limited within the church.²⁴⁵

Thanks to the WCC's understanding on mission, the aspects and dimensions of mission have expanded and developed in more diverse and wide ways: Social engagement, Diakonia, Relevant reaction on the issue of Korean society and world politically and economically. The church started to concern itself with migrants, the poor, and under privileged people. Furthermore, WCC theology affected the growth of healthy churches within the PCK. Planting growing and healthy churches was a crucial task of mission. When the PCK had great interest in dynamic church growth, the WCC tended to have a negative view on it. Specifically, J.C. Hoekendijk, a former key theologian of the WCC, pointed out that mission should be transformed from church-centred to world-centred with emphasis that church is just a tool for God to accomplish shalom in the world.²⁴⁶ Affected by his assertion, the PCK came to understand that all the humanitarian movements for the isolated and the poor were a crucial responsibility of Christians.²⁴⁷

Affected by WCC theology, *missio Dei* played a significant role to the PCK's understanding of mission. Under the concept of *missio Dei*, the major goal of mission was not considered church planting but accomplishing shalom in the world. When the church growth movement was flowering during the 1970s and 1980s,²⁴⁸ it considered mission a program of church expansion. However, WCC theology helped in the rethinking of the concept of mission. The PCK started to recognize that the "church-centred view of mission" needed to be transformed into a "world-centred view of mission". The PCK needed to be 'the church for the world', thinking deeply about the 'world'. This understanding helped the church to go beyond the walls of the church and move to serving and transforming the world.

Using this ecumenical perspective on the relation between church and mission, the PCK enlarged the concept and scope of mission. It worked to break down the traditional concept of mission which was spreading the Gospel through church planting. As was observed earlier, the PCK was established in the context of unity. This helped the church develop a distinct identity as an ecumenical church. Among the Protestant churches in Korea, the PCK has pursued an active ecumenical partnership with the Roman Catholic Church in Korea. To some Protestant churches, the ecumenical relationship with the Roman Catholic Church has been very rare since conservative churches have considered it as untrue church with characteristics of pluralism. In foreign mission, therefore, they used to devote their missionary effort individually without any ecumenical partnership in CEE. However, the PCK played a significant role for the church unity and ecumenical partnership within broader ecclesial context of Korean church. During the consecutive church divisions in the 1950's, the PCK chose to stay true to its tradition of ecumenicity. Ahn Kyo-Sung, maintains that "the ecumenical identity of the PCK is firmly placed in its pursuit of gaining the true nature of the church, or becoming the 'one, holy,

²⁴⁴ Chung Byung-Joon, Lim Hee-Kuk, and Tark Ji-II (eds.) *Memory of 100 years for Open Future*, 263.

²⁴⁵ Suh Jung-Woon, "A Critical Study on the Concept of Mission of the Presbyterian Church of Korea with Implications for the Future", 125, 157-162.

²⁴⁶ J. C. Hoekendijk, *The Church Inside Out*, Isaac C. Rottenberg (trans.) (Philadelphia: Westminster Press, 1964), 15-16.

²⁴⁷ Ahn Seung-Oh, "Trend of Mission Theology in 100 years of the Presbyterian Church of Korea", 102.

²⁴⁸ The PCK made a many plans for the church growth movement: In 1969 (54th General Assembly) "Revival Movement," In 1971 (56th General Assembly) "the year of evangelism," in 1974 (59th General Assembly) "the year of church growth", in 1992 (77th General Assembly) "Mansa (10,004) Movement" and in 2008 (93th General Assembly) "3,000,000 Church Member Movement", Chung Byung-Joon, Lim Hee-Kuk, and Tak Ji-II (eds.), *Memory of 100 years for Open Future*, 273-276.

universal and apostolic' church".²⁴⁹ He continues that as the current theology focuses on ecclesiology as an ecumenical, Trinitarian, and missional ecclesiology, so the PCK needs to build its ecclesiology with the unity of Presbyterian Churches in Korea in mind.²⁵⁰

3.2.3. Mission as World Evangelism (1985-2015)

Since 1970 the PCK has doubled its church membership every decade. During this same time Korean economic growth dramatically expanded. The mission movement also expanded during this period. Many scholars who examined the factors of church growth have not ignored the relationship between the Korean missionary movement and economic growth. It is widely accepted that economic factors played a significant role in the church growth of Korea.²⁵¹ Furthermore, the Korean missionary movement was closely interrelated with the nation's economic growth as well. Thus, it can be concluded that church growth along with economic growth were the main factors towards the growth of foreign missions.²⁵²

Since 1989 the Protestant churches in Korea have tended to focus on numerical growth in missionaries and their tangible results. It is presumed that the success of church growth is strongly tied to the understanding of mission in the Korean church. Donald A. McGavran's influence on church growth also had an impact on the foreign mission policy of Protestant churches in Korea.²⁵³ The motivation for missionary mobilization did not originate from the Trinitarian God, but the activities and accomplishments of denominations or local congregations. This has reduced mission to one of the popular programs and modern trends of local churches. They have competed against each other under the banner of mission, with the pretext of expanding God's kingdom, even though they had not considered the real meaning of mission. Some local churches wanted to be directly involved in certain mission fields. They caused many problems, however, and it is one of the drawbacks of misunderstanding missiology.²⁵⁴ According to the analysis of Suh Jung-Woon, a former professor of missiology and president of PUTS, the unbalanced understanding of mission prevailed in the PCK.²⁵⁵

The different understandings of mission in the KPC naturally resulted in serious theological confrontations. The conservatives emphasized "evangelism" through personal

²⁴⁹ Ahn Kyo-Seong, "The Identity and Witness of the Presbyterian Church of Korea (Tonghap) as an Ecumenical Church", 29-30.

²⁵⁰ Ahn Kyo-Seong, *Ibid.*, 29.

²⁵¹ Among them, Cho Jang-Yun, in his dissertation, argues that "It is evident that there are some connections between these events (economic growth, church growth and mission movement)", Cho Jang-Yun, "Factors Contributing to the Development of the Modern Korean Missions Movement: A Historical Analysis", Ph.D. dissertation (The Southern Baptist Theological Seminary, 2002), 113-114.

²⁵² Chai Soo-Il and Kim Sang-Keun, see that "Church growth, financial ability and renewed national pride as a newly-chosen people were providing the platform of Korean missionary movement to the world." Chai Soo-Il and Kim Sang-Keun, "Korean Theology of Mission in Transition: Past, Present and the Future," 104. Meanwhile, Ahn Kyo-Seong mentions two conditions that were very favourable for starting world mission: 1) the national evangelization movement which gradually developed into the world missionary movement, 2) the liberalization policy of overseas travel and remittance of government, together with economic growth, enabled the Koreans to fan out into the uttermost part of the world. Ahn Kyo-Seong, "Missionary Spirit of the Korean Church", 10.

²⁵³ Kim Eun-Soo, *Haeoseongyo Jeongchaekgwa Hyeonhwang* [Policy and Situation on Foreign Missions] (Seoul: Tree of Life, 2011), 49-99.

²⁵⁴ Park Sung-Kon, "A Missiological Evaluation of Korean Protestant Church in the Light of Justification", published in Hungarian version, "A koreai protestáns egyházak missziológiai értékelése a megigazulás fényében" in *Megigazulás: A SJE Református Teológiai Kara Renszéke Szimpóziumának előadásai* (Komárom: SJE, 2011), 64.

²⁵⁵ Suh Jung-Woon, "A Critical Study of the Concept of Mission of the Presbyterian Church of Korea with Implication for the Future", 127-141.

conversion prompted by mass crusade rallies. Each denomination of the Presbyterian churches in Korea made evangelism plans and mobilized their congregations for numerical church growth. The progressives, On the contrary, emphasized “humanization” through the praxis theologies and were deeply involved in the lives of industrial workers and poor farmers. The tension between church growth theology and *missio Dei* increased as time went by. These two distinct understandings of mission, evangelism and humanization, coexisted and were both emphasized during this period.

Minjung theology sprang up during this period. It pursued solidarity with the poor and fought for justice and democracy together with *Minjung* [민중 people]. *Minjung* theologians led the movement of unionization and actively participated in the numerous rallies for economic and political justice. Choi Soo-II and Kim Sang-Keun maintain that “On the ecumenical horizon of the world Christianity, *Minjung* theology was the first noticeable Korean missiological achievement in the centennial history of Korean Christianity”.²⁵⁶ Thus, the understanding of mission in this period was dominated by evangelism and social engagement, which made it more wide and diverse.

Although the PCK took a firm ecumenical stance, evangelical theology also had a role to shaping missional ecclesiology within the church.²⁵⁷ It helped to renew faith and life in the deteriorating church. It also made an effort to bring the divided church to a place of cooperation. Further, it helped the church to reflect on its neglect and indifference toward the world and society. It helped the church to prepare itself to get involved with society and do social service.²⁵⁸ Lausanne mission theology has contributed in two areas: 1) the relationship between evangelism and social responsibility, 2) the important work of the Holy Spirit in evangelism.²⁵⁹ The theology of the Lausanne missionary movement has also affected the shape of the PCK’s mission. The PCK balanced both ecumenical and evangelical traditions. The PCK’s affiliation with the mission theology of the Lausanne movement has shaped its missionary direction for world evangelism and has been the core spirit in the Protestant churches in Korea.²⁶⁰

During this period, the PCK decided to send more missionaries. In 1984 at the 69th General Assembly and to commemorate the centennial anniversary of Korean Christianity, the church resolved to send 348 missionaries over the next 10 years (1984-1994).²⁶¹ The motivation for sending these missionaries was closely connected with church growth. The PCK pronounced that “Throughout the history of Christianity, God made the church grow... It

²⁵⁶ Chai Soo-II and Kim Sang-Keun, “Korean Theology of Mission in Transition: Past, Present and the Future”, 100.

²⁵⁷ When the Korean churches participated in the 1st Lausanne Congress, they were nothing but ‘spectators’. The 2nd congress which was held in Manila in 1989 assisted the Korean churches in seeing how to join in world mission. It helped Korean churches to make a clear blueprint toward global mission. During the 3rd Congress, they made great contributions in both the number of participants and the donation of funds. It is said that the Korean church will become one of the ‘leaders’ of global mission in the 4th Lausanne congress. Ahn Heui-Yeol, “Lausanne Undongi Segeseongyoe Kkichin Gongheon gwa Hanguk Gyohoega Naagayahal Banghyang” [The Contributions of the Lausanne Movement on World Mission and the Path of the Korean Churches that Need to be Achieved], *MAT* Vol.27 (2011), 140-141.

²⁵⁸ Kim Myung-Hyuk, “Bokeumjuui Undonggwa Hanguk Gyohoe” [Evangelicalism and the Korean Church], *MAT* Vol.5 (2000), 259-260.

²⁵⁹ Cho Chong-Nahm, “The Lure of an Evangelical Theology of Mission Reflected in the Lausanne Conferences in 1974 and 1989”, *MAT* Vol.5 (2000), 233.

²⁶⁰ Ro Bong-Rin, an evangelical theologian, asserted that the Protestant Church in Korea played an important role in world missions. Even though it is a small country with a small population, the Korean church possesses a spiritual quality of prayer (early dawn prayer, all night prayer) which has drawn much attention from many churches in other nations. Ro Bong-Rin, “The Evangelical Missions Movement after Lausanne Congress II”, *MAT* Vol.5 (2000), 243.

²⁶¹ PCK, the Minutes of 69th General Assembly (1984), 75.

focused on and stuck to its mission...and doing mission is the best blessing of all".²⁶² Its motivation revolved around three ideas, "mission," "church growth" and "blessing." It can be summarized that 'if the church focuses on mission, the church will grow and this is the best blessing of all'.

The high expansion of Korean church growth, however, started to stagnate and even slightly decrease in the middle of the 1990s. This unexpected decline of church growth also occurred within the PCK. Due to this decline, the PCK started to rethink the nature of the church and its responsibility for the world. In the 1990s when the Korean church introduced the missional church, the PCK also paid attention to the conversation. It started to consider whether its missionary movement came from a proper motivation or merely from the church's desires. Missional ecclesiology came from the need for theological reflection on the ways of doing mission. The decline of church membership caused the church, in one way, to keep its evangelic identity and, in another way, to reflect on the church's nature, not just the numerical aspect of growth.

3.2.4. Evaluation

The PCK tried to spread the Gospel with both its evangelical and ecumenical characteristics. Throughout its mission history, the PCK tried to keep both characteristics balanced. The ecumenical theology helped to open it up to a new aspect of mission. It helped the church to have partnership and unity with other denominations and churches in other parts of the world. This ecumenical understanding of mission caused the church to search for the crucial role of world Christianity.²⁶³ Han Kyoung-Kyun, an Asian Ministries Coordinator at Presbyterian Church of Aotearoa, New Zealand, maintains that the WCC had a great effect on the PCK's mission and gave the church an opportunity to go beyond denominationalism and nationalism and move toward the heritage of world Christianity.²⁶⁴ Meanwhile, Ahn Seung-Oh, a professor of missiology at Youngnam Theological University and Seminary, maintains that the PCK is still concerned about WCC theology. He also maintains that the WCC is too absorbed with the goal of transforming the world and neglects the ministry of building up the church itself. Furthermore, the WCC's excessive emphasis on the world may break the border between the church and the world and thus weaken the church which should be the major source of transforming the world.²⁶⁵

The PCK's understanding of mission can be summarized by three points: a) The original seedbed for missional ecclesiology in the PCK is evangelical, influenced by conservative missionaries from North America, Australia and England, b) Christianity is the

²⁶² PCK, *Ibid.*, 72.

²⁶³ Keum Joo-Seop, the director of Commission on World Mission and Evangelism of WCC, argues that remarkable stories of Korean Christianity must be told to the world since each of these stories has many implications for mission and ecumenism. Keum Joo-Seop, "Shift of the Centre of Gravity for the Ecumenical Movement? WCC Busan Assembly and the Korean Churches", *IBMR* (April 2014), 67.

²⁶⁴ Han Kyoung-Kyun, "Segegyohoeui Nuneuro Sesangeul Baraboja" (Looking From the Perspective of World Christianity), *The Kidokgongbo*, Vol.2968 (1 November 2014), 25.

²⁶⁵ Ahn Seung-Oh, "Segegyohoe Hyupuihoe Natanan Gyohoe Ihae" [Understanding of the Church in World Council of Churches], *TOM* Vol.17 (2008), 98-115. He emphasizes more on evangelization in mission. See the article, Ahn Seung-Oh, "Tongjeonjeok Seongyosinhakui Taedongbaegyeongwa Jeonmang" [The Birth and Prospect of Holistic Mission Theology], *Bokeungwa Seongyo* [Gospel and Mission] Vol.15 (2011), 165-192.

latest religion to arrive in Korea, joining religions such as Shamanism, Buddhism and Confucianism. These other religions mainly focused on earthly blessings, such as long life. Korean Christianity was affected by the focus of these religions as it expanded. c) During difficult times the Christian faith was a crucial factor in the healing of oppressed people. Examples of this were the Japanese Annexation and the Korean War. Christians believe that God always hears and responds to their sincere prayer. It is valuable to note that the basic spiritual seedbed of the PCK originated from conservative evangelical theology.

Ahn Seung-Oh concluded that “the mission theology of the PCK has shifted slowly from evangelical to ecumenical throughout its 100 years”.²⁶⁶ In the same vein, Kim Young-Dong, a professor of missiology at PUTS, asserted that the PCK’s mission theology contains social-political engagement, church planting and revival and the Triune God’s mission.²⁶⁷ He evaluated the PCK’s mission theology by using the Stephen B. Bevans and Rogers P. Schroeder’s three typology of mission theology,²⁶⁸ and concluded that “the PCK embraces all three typologies of mission theology”.²⁶⁹

Suh Jung-Woon pointed to unbalanced mission theology as a problem among the Korean Presbyterian Church. He indicated that “Even though the KPC has grown rapidly and has strengths, it also has many problems. One of the most urgent problems is its unbalanced understanding of mission... the KPC does not have a concrete theology of mission. In fact, the concept of mission is still confusing today”.²⁷⁰ Even though his analysis was done almost 25 years ago this phenomenon is still observed in the PCK.

From the previous investigation, the following characteristics of missional ecclesiology and the seeds of a missional ecclesiology are clearly observed throughout PCK’s history. 1) In general, the PCK held a holistic understanding of mission. The church kept both evangelical and ecumenical characteristics of mission theology. This can be called “*evangelic ecumenicalism and ecumenical evangelism*”.²⁷¹ 2) However, the PCK also kept a strong hold on church growth and church renewal. The current conversation of missional ecclesiology

²⁶⁶ Ahn Seung-Oh, “Trend of Mission Theology in 100 years of the Presbyterian Church of Korea”, 106.

²⁶⁷ Kim Young-Dong, “Hangukjangrogyo Seongyo 100 nyeon: Jangrogyodanui Seongyo Sinhak Bigyo Yeongu” [One Hundred Years of Mission of the Korean Presbyterian Church: Comparative Study of the Mission Theology], *KPJT* Vol.44, No.2 (2012), 114.

²⁶⁸ Type A Theology - Mission as saving souls and extending the church, Type B Theology - Mission as discovery of truth, Type C Theology - Mission as Contribution to Liberation and Transformation. Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission Theology for Today* (Maryknoll, New York: Orbis Books, 2004), 32-72.

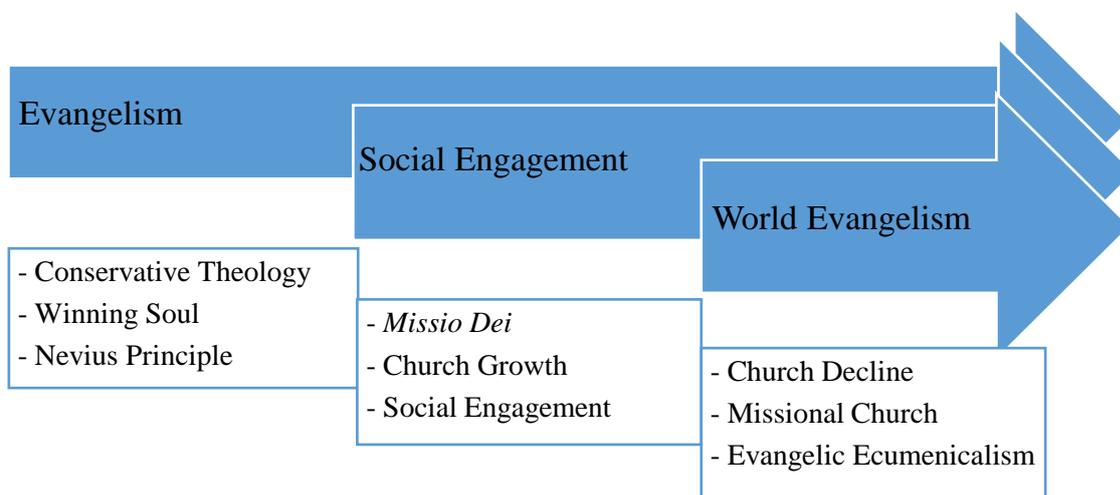
²⁶⁹ Kim Young-Dong, “One Hundred Years of Mission of the Korean Presbyterian Church: Comparative Study of the Mission Theology”, 123. He also evaluated other KPC denominations: KPCK (*Kosin*)-A, GAPCK (*Hapdong*)-A, PROK (*Kijang*)-A and C. According to his analysis Korean Presbyterian churches are basically categorized in “A typology” that is mission as saving souls and extending the church.

²⁷⁰ Suh, Jung-Woon, “A Critical Study on the Concept of Mission of the Presbyterian Church of Korea with Implications for the Future”, 1.

²⁷¹ PCKED, “WCC Iheae Jeungjinul Wihan Yeongu Bogoseo” [Research Report: On the Enhancement of the Understanding of the WCC], 12 September 2015, 34. On this point, Kim Myung-Yong, the former President and professor of Systematic Theology at PUTS, defines the theology of the PCK as ‘*Ohn Theology (Holistic Theology)*’, which was previously referred as *Tongjun Theology* from Lee Jong-Sung, the former President and the professor of Systematic Theology at PUTS. Kim maintains that *Ohn Theology* is another name for *Tongjun Theology*, the first is pure Korean character whereas the latter is borrowed from the Chinese characters. He explains that it is a theology for a theological wholeness and perfection for the whole world. According to his assessment, the characteristics of *Ohn Theology* are clearly shown in the Confessions of the PCK and its specific features were revealed in the PUTS theological statements as well, ‘evangelism of the gospel of Jesus Christ and the manifestation of the kingdom of God.’ He more clearly describes that *Ohn theology* is a theology where the Pentecostal, Evangelical, and the WCC theologians meet at their summits. It is a pneumatological theology that seeks to establish the kingdom of God based on the whole gospel that was revealed through Jesus. Kim Myung-Yong, *Ohn theology: Holistic Theology* (Seoul: PUTS, 2014), 5-18.

resulted from reflections on church growth and church renewal. 3) WCC theology helped the PCK enlarge its scope of mission. It contributed to the church unity among Korean churches, both the Roman Catholic and the other Protestant churches. It helped the PCK to rethink the nature of the church and to engage in society. In a foreign mission, the understanding of missional ecclesiology was diverse among the individual missionaries and diaspora Korean churches. They stand on strong evangelism; more or less on loose ecumenical partnership.

<Figure 5> shows that the seeds of missional ecclesiology were founded on evangelism. Social engagement and holistic mission were added later through the influence of *missio Dei*. In the 1990s the church was confronted with the decline of church growth. This became an opportunity for the church to rethink its understanding of church growth, and consider mission in relation to the church's nature. Evangelical and ecumenical circles did not agree on mission because of their different understandings of mission among Protestant churches in Korea. The PCK, however, tried to encompass both through *evangelic and ecumenical* theology.



<Figure 5. Development of Missional Ecclesiology in the history of PCK>

In summary, from the perspective of missional ecclesiology, the PCK started to recognize the nature of the church. For the PCK, the priority of mission was proclamation. The church's mission was then enlarged through involvement in Korean social affairs. Through the influence of WCC's ecumenical theology, PCK has shifted dramatically from the church's mission to God's mission. *Missio Dei* has affected the PCK's understanding of mission. For the last several decades, as the churches grew so did world mission. The decline of church growth was an opportunity for the church to rethink the nature of the church and its calling in its particular time and place.

3.3. Understandings of Missional Ecclesiology within the PCK

3.3.1. The PCK's Official Documents

Missional ecclesiology is mainly concerned with the relationship between church and mission. It is also concerned with the church's nature as being sent to a particular time and place by the Triune God. To understand a denomination's missional ecclesiology, it is necessary to examine the church's official documents and statements on mission. These documents are the visible manifestation of the church's official understanding on the seeds of a missional ecclesiology.

3.3.1.1. The 'PCK's Mission Theology' (1982), The 'PCK's Mission Policy' (1982)

It is important to remember that the 67th General Assembly in 1982 accepted "The PCK's mission theology",²⁷² and "The PCK's mission policy".²⁷³ The adoption of these documents was important for the formation of the church's mission theology in a changing world landscape. These documents presented a more balanced understanding of mission that concern both personal and social salvation. Before the 1980's the PCK considered the main purpose of mission to be personal salvation and it continued to be a vital goal of mission. These documents aimed to correct this unbalanced understanding of mission theology.²⁷⁴

The 'PCK's mission theology' worked to build a more holistic understanding of mission. It first surveyed mission history and criticized the church for not being a 'Church-in-Mission'. It found the church to be institutionalized and lacking unity. It observed a bias in its mission theology which focused on personal salvation and church-centred mission. It also criticized the division between social salvation and personal salvation.²⁷⁵ As a solution the document suggested a holistic mission theology. It pronounced that,

"The subject of mission is God and the sphere of mission is the whole world. The Church is a tool of a missionary God and mission is the activity of the Church. The goal of mission is to pursue God's kingdom and God's righteousness along with Shalom. Shalom means peace and wholeness. Mission, therefore, is to also pursue wholeness. This wholeness embraces personal salvation and social salvation. Therefore, mission can be framed as: mission = personal salvation + social salvation".²⁷⁶ (Translated by the researcher)

These documents show that the PCK embraced both personal salvation and social salvation. These documents put both together as the main emphasis of mission theology. One was influenced by the *missio Dei* from the ecumenical theology of the WCC. The other was influenced by the evangelical theology of the Lausanne Movement. The call for holistic mission theology in the document presumably was influenced by the cooperation of the two sides after the WCC and Lausanne Movement drew closer in their understanding of mission in the late 1970s.²⁷⁷ Lee Hyung-Ki, a church historian and ecumenist, writes that the element of

²⁷² PCK, The Minutes of 67th General Assembly (1982), 53-58

²⁷³ PCK, *Ibid.*, 59-63

²⁷⁴ PCK, *Ibid.*, 53. The document introduced a survey which showed the unbalanced mission theology in the PCK. According to the 1981 survey by a researcher of the PUTS mission department, 52.17% of the participants (69 pastors of PCK) considered the church's mission theology to be unclear. 71.01% of the participants considered the goal of mission to be personal salvation. 59.42% of the participants considered 'mission' to be a synonym of 'evangelism.' On this issue, see also, Kim Young-Dong, "One Hundred Years of Mission of the Korean Presbyterian Church: Comparative Study of the Mission Theology", 112.

²⁷⁵ PCK, The Minutes of 67th General Assembly (1982), 53-56.

²⁷⁶ PCK, *Ibid.*, 56-57.

²⁷⁷ PCK, *Ibid.*, 56.

holistic mission theology in this document was influenced by the “whole church, whole world, whole gospel” of the WCC’s 1975 Nairobi Assembly.²⁷⁸

In this document, the PCK claimed two new mission paradigms: God’s mission and holistic mission.²⁷⁹ The document, stating: “Our denomination needs to pursue open, comprehensive and holistic mission theology. We need to stand firmly on the evangelical truth and understand all theologies from conservative to radical wings and digest them wisely”.²⁸⁰ The document emphasized that the church needs to work to meet the various needs of the people. To meet these goals, the documents asked the church to carry out various missions such as church planting, church growth, discipleship, human rights, community development, female rights, mission to North Korea, world peace and so on. This mission took various forms.²⁸¹ Ahn Seung-Oh, a professor of missiology in Youngnam Theological University and Seminary wrote that “To *Tonghap* [PCK] mission is one but it appears in various forms”²⁸² to meet the various needs of the people.²⁸³

According to Ahn Seung-Oh’s evaluation, however, even though the PCK kept this holistic view, it did not give up evangelism as a priority in mission.²⁸⁴ His evaluation is clearly stated when he writes:

“This holiness includes both personal salvation and social salvation. The relevant mission does not exclude either of the two. However, if it is necessary to put them in order, personal salvation comes first and then comes social salvation. In other words, evangelism has the priority”.²⁸⁵ (Translated by the researcher)

The document also clearly states the attitude of the church’s doing mission. The basic attitude for doing mission should be Jesus’s ‘suffering servant attitude.’ It suggested that every mission work must be fulfilled by Jesus’s service for the world on the cross, giving everything for the world. This missionary attitude of doing mission as “suffering servants” prevailed in the PCK’s mission theology which contributed to mission spirituality with prayer.

Meanwhile, ‘The Evangelism First’ was more clearly emphasized in the “The PCK’s Mission Policy” which was accepted in 1982 by the same General Assembly that pronounced the “PCK’s Mission Theology”. Interestingly, this document explained why evangelism is one of the most urgent missionary tasks in the Korean context compared to Western context. It explained that,

²⁷⁸ Lee Hyung-Ki, “Chonghoe Kukneseongyo Sinhak Forum: Chonghoe Seongyosinhak Jeongrip Gwajeonge Daehan Seongchalgwa Chonghoe Seongyosinhakui Gwaje” [The reflection on the process of shaping a PCK’s Mission Theology and its task], PCK Chonghoe Kukne Seongyo Sinhak Forum [PCK Domestic Mission Forum], unpublished conference paper, 27 June 2005, at Korean Church Centennial Memory Building, 1. This conference was organized by the Domestic Mission Department of PCK in 2005 to retrospect and prospect the mission statements which were pronounced in 1982 and 1996 respectively. *The Kidogkongbo*, <http://www.pckworld.com/news/articleView.html?idxno=29084>. Accessed on 13 September 2014.

²⁷⁹ PCK, *The Minutes of the 67th General Assembly* (1982), 57.

²⁸⁰ PCK, *Op. cit.*

²⁸¹ PCK, *Op. cit.*

²⁸² Ahn Seung-Oh, “Trend of Mission Theology in 100 Years of the Presbyterian Church of Korea (Tonghap)”, 101.

²⁸³ PCK, *The Minutes of the 67th General Assembly* (1982), 57. The document also suggests practical missionary practices of doing personal salvation and social salvation at the same time. In personal salvation, there are proclamation, discipleship, church growth and renewal, while in social salvation, there are reconciliation, liberation, peace and justice.

²⁸⁴ Ahn Seung-Oh, “Trend of Mission Theology in 100 Years of the Presbyterian Church of Korea (Tonghap)”, 101.

²⁸⁵ PCK, *The Minutes of the 67th General Assembly* (1982), 57.

“Here, we have the task to help people confess Christ as their personal saviour. Compared to Western countries, our country has a short history of Christianity, only 100 years, so evangelism is a more urgent task. At this point, there is a large gap between Korean churches and Western churches on the issue of setting the priorities of mission policy. The priority of these mission goals, personal salvation and social salvation, should be dealt with from their contextual aspect not the theological aspect. Unlike Western countries, we have only 20% of Christians, so it is needless to say that the priority of mission policy goes on evangelizing the 80% of unbelievers”.²⁸⁶ (Translated by the researcher)

Although the document mentioned social missions such as human rights, labour rights, female rights, military mission, and local development, more emphasis was put on evangelism. The understanding of mission as evangelism, therefore, has continually streamed out of the church’s foundation and has been the priority task throughout its history.

Meanwhile, in line with its foreign mission policy, the PCK took “a heavy missionary responsibility in Asia”.²⁸⁷ The document clearly stated the missionary targets and pronounced the motivation, as that “we must spread the gospel where it has not yet permeated, such as Communist China and Muslim, Hindu, and Buddhist-dominated places”.²⁸⁸ The church especially considered China as a preferred missionary target.²⁸⁹ This was presumably because China was one of the closest places to Korea and there were many unbelievers. The document suggested ‘third world mission’ in two ways: ‘Inviting and Sending’, and ‘Training and Sending’. The first way was to invite local people from the third world and the send them back into their countries as missionaries after proper education. The second way was to select missionaries from inland Korea, and send them into the third world after proper training. The PCK was also deeply concerned about the Korean diaspora all over the world and urged the need for diaspora mission.²⁹⁰

In 1982 the PCK’s ecumenical partnerships changed. The relationship of ‘mission field’ and ‘mission agent’ ended between the PCK and the Uniting Church in Australia (UCA), the Presbyterian Church in the U.S. (PCUS), and the United Presbyterian Church in the U.S.A. (UPC). The churches closed their missionary offices in Korea. At the same time the PCK formed “the World Mission Committee”.²⁹¹ This historical event would be understood as the starting point where the PCK would be no longer a mission field, rather it could be recognized as co-partners with other churches in ecumenical ties. The Mutual Agreement, said,

“Meeting as we do at this historic time nearly one century after the commencement of mission work in this country, our four churches commit ourselves firmly to deepen further the historical

²⁸⁶ PCK, *Ibid.*, 59.

²⁸⁷ PCK, *Ibid.*, 62.

²⁸⁸ PCK, *Op. cit.*

²⁸⁹ PCK, The Minutes of the 67th General Assembly (1982), 62-63.

²⁹⁰ PCK, *Ibid.*, 63.

²⁹¹ The purpose of the committee was “to enhance the missionary cooperation with sister churches in the world.” PCK, The Minutes of the 67th General Assembly (1982), 253. The PCK established the “World Mission Committee” and “International Mission Committee” as well in 1982. The first focused on the ecumenical work with unity and cooperation in mission. The second did foreign mission work in the church. But the two committees, which belong to General Assembly, have not cooperated well. They worked separately in arranging and handling world mission. This sometimes made the work complicated. The 75th General Assembly combined the two committees into the “Department of World Mission.” In 2001, however, the ecumenical work again was separated out from the department. Since then the ecumenical partnership with other churches has belonged to the General Assembly.

consciousness of the past and our solidarity in mission. We affirm that together we will continue to engage in mission in the future”.²⁹² (Translated by the researcher)

This agreement encouraged cooperation with the world mission enterprise. It said that,

“We affirm that the new area for cooperation in mission among the four partner churches will be in the world mission enterprise. We covenant to begin work immediately to share with each other requests for missionary personnel and to work out specific plans for the shared support of missionaries and for joint partnerships with overseas churches. As we enter this new era of cooperation in global mission, we pledge to implement a mission policy together based on the principles of equality and mutuality in mission around which our mutual agreement has been designed”.²⁹³ (Translated by the researcher)

The agreement emphasized the equality and mutuality of each church. This ecumenical spirit was already agreed to in the Mutual Agreement of March 26, 1981, which said, “As we cooperate together we respect the autonomy and integrity of each partner church... Official communication between the PCK and the sister churches shall be carried out on a church-to-church basis”.²⁹⁴ The document clearly acknowledged the PCK as the acting agent of the mission partnership with other churches.

As was seen in these two documents, the PCK tried to keep a balance between personal salvation and social salvation. It is observed that by 1982, the PCK’s understanding of mission put a priority on personal salvation. As is demonstrated in the documents, the church considered social affairs to be important as well.²⁹⁵ The church was involved in missions in industrial and rural areas, in human rights and peace. These documents clearly presented the church’s deep interest in its nature and function in the world. The main theological characteristics of both the Lausanne Movement and the WCC coexisted in these documents, trying to make the church’s mission holistic and unbiased. For the most part, the documents indicated that mission was not considered as one of the church’s programmes but as the church’s very nature. Even though the two documents are not clear mission statements,²⁹⁶ only stating the necessity of mission in domestic and foreign countries, they are very historical for the church because they are the first official statements on mission theology within the PCK. More valuable was the church’s balanced understanding of mission as it concerned itself with the rapidly changing society and its role in the world.

3.3.1.2. ‘The PCK’s Confession of Faith’ (1986)

In 1986 at the 71st General Assembly, the PCK accepted “the Confession of Faith of the PCK”.²⁹⁷ This document marked the centennial anniversary of Korean Christianity and

²⁹² Mutual Agreement (8 April 1982), PCK, The Minutes of the 67th General Assembly (1982), 249.

²⁹³ PCK, *Ibid.*, 251.

²⁹⁴ Mutual Agreement (March 26, 1981). PCK, The Minutes of the 66th General Assembly (1981), 137.

²⁹⁵ It is one of the effects of the document that two years after the document, the PCK pronounced “the Guidance for Social Mission” in 1984 at the 69th General Assembly.

²⁹⁶ Lee Kwang-Soon, a former professor of Presbyterian University and Theological Seminary and currently the President of Juan University, evaluated the document as that “it did not proclaim the complete mission theology of the PCK, but only tried to present the necessity of the church’s mission theology”. Lee Kwang-Soon, *Seongyoui Teuksuseonggwa Bopyonseong* [The Particularity and Universality in Mission] (Seoul: Mission Academy, 2000), 21.

²⁹⁷ PCK, The Minute of the 71st General Assembly (1986), 214.

showing how the faith was practiced over the first 100 years of the church and what would be the relevant faith for the future. Through this document, one may understand the first 100 years the PCK's theology and foresee its theological direction. In the preamble, this confession starts with theological reflections on the drawbacks of church growth, and explains the purpose of the confession as follows:

“The church of our time has many challenges. Our first challenge is to articulate the faith we believe. By doing this, we can solve the problems which confront us more swiftly and evangelically. For this reason, at this historical occasion of the centennial anniversary of Korean Christianity, our church will articulate the contents of our faith in the context and time of the church, so that we may unify our theology and faith and continue moving forward as a faith community”.²⁹⁸ (Translated by researcher)

The document's preamble clearly stated the self-reflection of the church over the last century. In keeping with the symbolic number of '100 years,' the PCK tried to reflect on itself and rethink its identity as being sent into the world as mentioned in the preamble, “our church will articulate the contents of our faith ‘*in the context and time of the church*’”.

The confession consists of 10 chapters²⁹⁹ excluding the preamble. Chapter 7 is about the church, Chapter 9 is about mission. Both chapters are crucial components for the examination of the PCK's missional ecclesiology. In chapter 7 (church), it states that “Christians need to proclaim the Gospel which is a task commanded by Christ, fulfilling God's kingdom in this world”.³⁰⁰ This proclamation was focused on the main task for the church and Christians. This understanding continually appears in the following quote.

“The church, implementing the task given by God, should work inside and outside the church. . . . Christians should also practice their Christianity outside church. Christians need to be salt and light in the world. (Mt 1:13-16). Even though they do not belong to the world, they do not exist outside of it either. (Jn 17:14-15). By working against social corruption and establishing God's justice, they can demonstrate the light to people in the world can't find their way”.³⁰¹ (Translated by the researcher)

There are four articles in chapter 9 (mission) which need to be evaluated. The first article defines mission as: “We believe that mission is the Great Commission from Christ to all Christians. Jesus Christ commanded his disciples to proclaim the Gospel to the ends of the world (Lk 9:1-6, Mt. 28:19, Acts 1:8)”.³⁰² According to this definition, the PCK considered mission as the fulfilment of the Great Commission given by Christ and its main work is to proclaim the Gospel. The second and third articles divided mission into ‘domestic’ and ‘foreign’ mission. Although the PCK kept the geographical divisions in mission, which is an out-dated understanding about mission, it emphasized the proclamation of the Gospel both in domestic and foreign mission. The document stated that “The development of world mission is the task of the church and Christians and is how we the Korean church pay back the grace that we received from God”.³⁰³ This understanding was the church's motivation for sending

²⁹⁸ PCK, *Church Constitution* (Seoul: PCK, 2003), 151. “The Faith Confession of the PCK” was included in the Constitution.

²⁹⁹ The chapters are Bible, God, Jesus Christ, Holy Spirit, Human Being, Salvation, Church, Nation, Mission and Eschaton.

³⁰⁰ PCK, “The Faith Confession of the PCK”, Chapter 7. Article. 4. *PCK Constitution*, 165.

³⁰¹ PCK, *Ibid.*, 166-167.

³⁰² PCK, *Ibid.*, 169.

³⁰³ PCK, *Ibid.*, 169-170.

missionaries abroad and spreading the Gospel to the ends of the world. The fourth article stated that “There is no boundary in mission”³⁰⁴ and the Gospel should reach all people, nations, classes and ideologies.

According to the document, therefore, the PCK focused on proclamation within church-oriented mission. The church’s main understanding on mission was evangelism with a division between domestic and foreign work.³⁰⁵

3.3.1.3. ‘Our Mission Theology’ (1996) and ‘Guidelines of Mission Theology’ (1996)

In 1996, at the 81st General Assembly, two documents regarding mission theology were presented. They were entitled “Our Mission Theology”³⁰⁶ and “Guidelines of Mission Theology”.³⁰⁷ The first was a simple mission theology. The second one was a practical guide on mission with supplemental resources.

“Our Mission Theology” was pronounced in both Korean and English. It contained seven different themes,³⁰⁸ but it can be largely categorized by four major themes: *missio Dei*, mission for God’s kingdom, mission in the culture, mission in partnership. The document deals evenly with the themes of mission, such as the subject of mission, the culture as the context of mission and the missionary responsibility of the church.

There are three basic principles in this document that form the basis for creating the statement. The first is that *missio Dei* is a basic concept that pronounces the Triune God as the subject of mission, not the Church. The second is that the Bible is the foundation of mission in terms of methods and content. The third is that the church is the key to *missio Dei*. Therefore, the regeneration of the church is demanded. These elements are emphasized by Lee Kwang-Soon, the first drafter of the document and former professor of missiology at PUTS and currently the president of Juan International University. It is not difficult, therefore, to acknowledge that her mission theology has greatly influenced and shaped the document.

According to Lee Shin-Hyung’s assessment of Lee Kwang-Soon’s mission theology found in “Our Mission Theology,” she placed Jesus Christ as the biblical foundation. She also found the work of Jesus in Mat 4:23³⁰⁹ as the key passage to unlocking the holistic character of the document. Using this biblical passage, she attempted to overcome the different interpretations of mission from the ecumenical and evangelical traditions.³¹⁰ According to Lee Shin-Hyung’s assessment of Lee Kwang-Soon’s holistic mission, “The document [Our Mission Theology] is based on evangelical theology, dressed with ecumenical tradition”.³¹¹ He

³⁰⁴ PCK, *Ibid.*, 170.

³⁰⁵ At the 73th General Assembly in 1988, the PCK officially combined the “the World Mission Committee (ecumenical)” and “the International Mission Committee (foreign mission)” into “the Overseas Mission Department.” The department started to accomplish the foreign mission and ecumenical work together. PCK, The Minutes of 73th General Assembly (1988), 94.

³⁰⁶ PCK, The Minute of 81st General Assembly (1996), 550-555.

³⁰⁷ PCK, *Ibid.*, 555-571.

³⁰⁸ The seven themes are: 1) God the subject of Mission, 2) Mission and God the Son, Jesus Christ, 3) Mission and the Holy Spirit, 4) Mission and the Kingdom of God, 5) Mission and the Church, 6) Mission and Culture, 7) Mission and Partnership. PCK, “Uriui Seongyo Sinhak” [Our Mission Theology], PCK, The Minute of 81st General Assembly (1996), 550-552.

³⁰⁹ Mat 4:23, “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of kingdom, and healing every disease and sickness among the people.” (NIV, 1984).

³¹⁰ Lee Shin-Hyung, “Lee Kwang-Soonui Seongyosinhak” [The Theology of Mission of Kwang-Soon Lee], *Sinhakgwa Seongyo* [Theology and Mission] Vol.42 (2013), 266-268.

³¹¹ He argues that “personal salvation through evangelism and social salvation through social engagement is not optional but essential in a holistic mission perspective. But ‘Our Mission Theology’ is primarily based on the evangelical tradition, through

goes on to articulate the character of the document as “evangelical ecumenism”.³¹² The document contains the evangelical ecumenism character of the PCK’s missionary spirit from the past and going into the future. Lee Kwang-Soon, writes, “It is not finalized; it is in process and open to change”.³¹³ In a nutshell, the document contains a concise statement of mission for the church and plays a basic role in mission theology.

The church also presented the ‘Guidelines of Mission Theology’. There were some important reasons why the church pronounced the document, “Guidelines of Mission Theology”. First, the PCK needed an official mission theology. The church did not have “officially accepted guidelines of mission theology on the level of the General Assembly after 100 years’ history of the Christianity”.³¹⁴ Several seminar papers and conference resources from the mission board had been produced, but there were no official documents on the church level which directly related to the PCK’s mission theology. Ahn Seung-Oh evaluates the document as “representative of the mission policy within the PCK.”³¹⁵ Second, the PCK needed to articulate a relevant definition of mission based on proper mission theology. The document questioned whether the church’s understanding of mission overcomes the traditional understanding of mission. It also asked if the missionaries who were sent from the local churches worked “in an individual and self-employed business style”³¹⁶ The document, therefore, appeared to set clear guidelines in order to avoid confusion between the concepts of mission and mission theology.

To fulfil this necessity, the “Guidelines of Mission Theology” dealt with six missiological issues:³¹⁷ 1) The history of the mission concept: Evangelicalism and Ecumenicalism, 2) the Triune God, the originator, initiator and fulfiller: *missio Dei*, 3) New reconciliation and new creation: Gospel, 4) The fulfilment of new reconciliation and new Gospel: Mission community sent to the world, 5) Mission for cooperation, participation and unity: Mission and Koinonia, 6) Mission and Culture. These issues were more extensive than those covered by the previous document, “PCK’s Mission Theology.” Thus, the main impetus for producing this document was theological reflection about the church’s understanding of mission. In this document the church started to deeply consider the main issues of missional ecclesiology.

Lee Hyung-Ki, a first drafter of the document, explained much of the background for each issue. First, on ‘the history of the concept of mission,’ he asserted that the Protestant churches in Korea have kept a confused concept of mission and mission theology. He intended that the concept of mission between the evangelical and ecumenical traditions would not be contradictory, but complimentary.³¹⁸ Second, on the ‘Triune God, the originator, initiator and the fulfiller: *missio Dei*’, he intended to overcome the evangelical mission theology by the

it does put a higher priority on evangelism than social engagement and considers social engagement as not being the contents of Gospel, but rather the result of Gospel. However, it also stands on the ecumenical tradition which says that social engagement is also a tool of fulfilling God’s kingdom. Therefore, the whole of ‘Our Mission Theology’ has shaped an evangelical foundation dressed with an ecumenical tradition”. Lee Shin-Hyung, “The Theology of Mission of Kwang-Soon Lee”, 267-268.

³¹² Lee Shin-Hyung, *Ibid.*, 270.

³¹³ Lee Kwang-Soon, *Christian Mission: Particularity and Universality* (Seoul: Mission Academy, 2000), 21.

³¹⁴ PCK, “Guidelines of Mission Theology”, The Minutes of 81st General Assembly, 556.

³¹⁵ Ahn Seung-Oh, “Trend of Mission Theology in 100 Years of the Presbyterian Church of Korea (Tonghap)”, 103.

³¹⁶ PCK, “Guidelines of Mission Theology”, 556.

³¹⁷ PCK, *Ibid.*, 557-570.

³¹⁸ Lee Hyung-Ki, “The Reflection on the Process of Shaping a PCK’s Mission Theology and its Task”, 5-6.

accepting the ecumenical mission theology, *missio Trinitatis*. His intension in the document was to emphasize that, “*missio Dei* is a new mission paradigm which can overcome the mission concept of the 19th century”.³¹⁹ Third, on ‘the new reconciliation and new creation: Gospel’, he intended to keep the multidimensional aspect of the Gospel. The Protestant churches in Korea tended to understand the gospel in a very simple way, as merely the salvation of human sin. With the references to “WCC’s Justice Peace and Integrity of Creation” and “PCUSA’s Turning to the Living God: A call to Evangelism in Jesus Christ’s Way, 1991”, he emphasized the whole Gospel and multidimensional aspect of Gospel.³²⁰ Fourth, on ‘the fulfilment of new reconciliation and new Gospel: mission community sent to the world’, he asserted that the work of salvation and reconciliation to Jesus Christ is fulfilled through the Church and the missionary community sent into the world. He emphasized that the multifunctional aspect of the Gospel is fulfilled in the world by the Holy Spirit.³²¹ Fifth, on ‘mission for cooperation, participation and unity: mission and koinonia’, he criticized the division of the Church and the lack of unity and cooperation while doing the work of missions. He wondered whether or not the Protestant churches in Korea had the same situation.³²² Sixth, on ‘mission and culture’, he noticed that this issue has been a significant and controversial issue throughout mission history. He emphasized that contextualization asserted that the “everlasting God’s word should always be embodied in any cultural context as Jesus Christ incarnated in the Palestine context”³²³ He was concerned that Korean churches were also involved in cultural imperialism while doing foreign mission work.³²⁴

Both documents, “Our Mission Theology” and “Guidelines of Mission Theology”, were produced under the influence of *missio Dei*.³²⁵ The documents strongly demonstrate that the subject of mission is not from the church or denomination, but from the Triune God. “Our Mission Theology” pronounces the God as the subject of Mission.

“The subject of mission is not man or the church. Rather mission is a ministry of the Trinity, God the Father, God the Son, and God the Holy Spirit. Mission is based on sending, has originated from the fact that God the Son and the Holy Spirit were sent by God the father. Jesus Christ, who came to this world, died on the cross, and was raised from dead, said that “As the Father sends Me, I also send you”. (Jn 20:21)³²⁶

Considering the Triune God as the first sender caused the PCK to change its thinking on missional ecclesiology. By 1996, the idea that the subject of mission is the Triune God, in accordance with Jn 20:21, had not appeared in official documents. “The Guidelines of Mission Theology” also explains the background of *missio Dei* as follows.

³¹⁹ Lee Hyung-Ki, *Ibid.*, 6-8.

³²⁰ Lee Hyung-Ki, *Ibid.*, 8.

³²¹ Lee Hyung-Ki, *Ibid.*, 8-10.

³²² Lee Hyung-Ki, *Ibid.*, 10-11. This point was clearly expressed in the document when it says, “Our PCK missionaries, when they encounter with missionaries from other protestant churches, mission organizations and local churches, they must pursue the cooperation and unity, and understand the diversity and unity of theological tradition, and they should accept the diversity of the mission theology”. PCK, “Guidelines of Mission Theology”, 557.

³²³ Lee Hyung-Ki, “The Reflection on the Process of Shaping a PCK’s Mission Theology and its Task”, 6-7, and 11-12.

³²⁴ Lee Hyung-Ki, *Ibid.*, 5.

³²⁵ Even though Lee Byung-Ohk asserts that “the PCK only mentions the concept of *missio Dei* within the PCK’s Faith Confession for 21st Century (1997)”, the concept of *missio Dei* clearly permeated the document as is observed above. Lee Byung-Ohk, “Listening to the Neighbour: From a Missional Perspective of the Other”, 22.

³²⁶ PCK, English Version of “Our Mission Theology”, 553.

“16th and 17th century Roman Catholic mission along with 18th century Protestant mission carried out the mission of planting their own denominations, mission with political and cultural imperialism, mission in economic subordination, and mission of ignoring other faiths. Also 19th century mission, before the mission paradigm was transformed by ecumenical movement, was carried out not by God but by specific denominations of mission organizations”.³²⁷ (Translated by the researcher)

This explains the reason why the Protestant mission went in the wrong direction. It clearly demonstrates that this was due to the wrong understanding of mission: it was not from God, but from some denomination or mission organization.

The documents emphasize *missio Dei*. This is probably an effect of the theologians who contributed to them. One of the influential theologians who contributed these documents was Lee Hyung-Ki. He is not only a church historian but also the distinguished representative scholar of ecumenical theology. He was one of the members who were designated by the General Assembly to shape the documents and actively participated in drafting the first draft of the document.³²⁸ He encouraged the PCK to continue to follow the theological issues, such as the Gospel, Trinitarian God, Salvation and Church with the WCC and the World Alliance of Reformed Churches (WARC).³²⁹ This is a plausible reason why the document is strongly affected and influenced by WCC theology and its theological insights greatly penetrated the document. He manifested the same character of “Guidelines of the PCK’s Mission Theology” when he wrote, “I [the first drafter] took up an ecumenical mission theology with acceptance on evangelical understanding of mission”.³³⁰

The PCK sincerely holds *missio Dei* as the foundation of its mission theology. It highlights reconciliation and the new creation. It points to man being reconciled to God through the Son. “Our Mission Theology” proclaims that “We believe that this reconciliation is only possible through Jesus Christ, and believe that mission is proclaiming and spreading the Gospel of reconciliation to every nation, every tribe, and the people of every class”.³³¹ Although *missio Dei* is the starting point of mission theology for both the evangelical and ecumenical circles, in the Korean context *missio Dei* is followed by WCC membership churches.³³² Many of the conservative evangelical churches in Korea do not agree with the positive perspective on *missio Dei*.

The PCK emphasizes unity and cooperation in mission. With an ecumenical spirit, the church strongly highlights partnership in mission. This understanding is well expressed in the document of “Our Mission Theology”.

“Mission is partnership ministry. God the subject of mission is working through the Trinity... The mission of the Trinity, which establishes oneness in diversity and variety, not only requests partnership with human beings, but also requests oneness in diversity. God is calling people, giving them tasks, and entrusting them to pursue His mission in partnership, transcending the barriers of tribes, cultures, and denominations until the Second Coming of Jesus. Pursuit of oneness in partnership and diversity always includes participation, responsibility, and sharing to complete the task”.³³³

³²⁷ PCK, “Guidelines of Mission Theology”, 556.

³²⁸ Lee Hyung-Ki, “Guidelines of Mission Theology in PCK-First Draft”, 159-187.

³²⁹ Lee Hyung-Ki, *Ibid.*, 182.

³³⁰ Lee Hyung-Ki, “The Reflection on the Process of Shaping a PCK’s Mission Theology and its Task”, 5.

³³¹ PCK, “Our Mission Theology”, 553-554.

³³² WCC membership churches in Korea are four: The Anglican Church of Korea, the Korean Methodist Church, The Presbyterian Church in the Republic of Korea (PROK), and The Presbyterian Church of Korea (PCK).

³³³ PCK, English Version of “Our Mission Theology”, 555.

The need for unity is also described in the “Guidelines of Mission Theology”. The document shows that unity is necessary even on mission fields where there is sometimes no cooperation and unity between Korean missionaries.

“Today on our mission fields we are in an urgent need of cooperation, union and unity of the church. For example, when the missionaries who were officially sent by the General Assembly encounter missionaries from other denominations or mission organization, they need to enhance the cooperation, union and the unity”.³³⁴ (Translated by the researcher)

Regarding the relationship between church and mission, which is written in the fifth article of “Our Mission Theology”, the document defines the relationship between the two as follows.

“The mission of God is basically performed by the Church. The ultimate task of the church, which is the community of people who believe in Jesus as their Saviour and Lord, is mission. Making disciples of every nation and tribe and world evangelism is the main task of the Church of Christ... The whole Gospel includes evangelism, politics, economic justice, freedom, peace, preservation of the environment, and protection of the created earth. In this way, the reason for the existence of the Church is establishing the Kingdom of God in the history of man and nature”.³³⁵

Judging from the statement above, the PCK fully understands that the ultimate task of church is mission. The church also pronounces that the main task of the church’s mission is making disciples. The range of the church’s mission is wide ranging from evangelism to protection the environment. In the end, the goal of the church’s mission is to establish the Kingdom of God.

In summary, according to these documents, the PCK’s mission theology has been significantly enlarged by the influence of WCC’s ecumenical theology. Compared with the previous statement, the “PCK’s Mission Theology in 1982”, these documents firmly stand on *missio Dei* and God’s kingdom. Words such as ‘reconciliation’, ‘unity’, and ‘environment protection’ appeared in these mission documents. However, the traditional concepts of mission, such as evangelism and proclamation, have not disappeared. Rather evangelicalism and ecumenicalism coexist in a balanced understanding of holistic mission. In these documents the PCK started to consider the seedbed of the missional ecclesiology more concretely, considering the nature of church in its own context, and with holistic mission.

3.3.1.4. ‘PCK’s Confession of Faith for the 21st Century’ (1997)

In 1997 at the 82nd General Assembly, a document “The direction of faith and theology for the PCK in the 21st Century” was accepted and pronounced as the “PCK’s Confession of Faith for the 21st Century”.³³⁶ It is an expanded document from the 1986 Confession of Faith, and many more theological concerns were considered.³³⁷

³³⁴ PCK, “Guidelines of Mission Theology”, 566-567.

³³⁵ PCK, English Version of “Our Mission Theology”, 554.

³³⁶ This confession was included in the *Church Constitution* in 2001.

³³⁷ The concerns are including Fall of Soviet Union, Globalization, Neo-consumerism, Information Technology, Biotechnology, Human Cloning, Natural Environment, Post modernism. “The PCK’s Confession of Faith for the 21st Century”, PCK, *Church Constitution*, 174.

The confession emphasized, in the light of God's mission, the need for the PCK to be confessional and ecumenical by renewing its identity within a rapidly changing culture".³³⁸ This document is valuable because it clearly proclaims the church's identity in a dramatically changing world after the fall of the Iron Curtain and the Soviet Union which resulted in globalization, a time of information technology and post-modernism. The confession has two versions. The first one was a shorter version which was designed for use in a worship service setting. The second one was a full version of the confession which consists of six articles and an additional part called "our mission" that has four articles.

In terms with the seedbed of missional ecclesiology, the church's nature is clearly observed in article 5 of both the shorter and full versions. In the shorter version, article 5 says, "We believe that all Christians are commissioned by God to realise God's kingdom on the earth, to embody the incarnate life of Jesus Christ for God's glory, and to live for the spread of the Gospel, justice, and the preservation of God's good creation".³³⁹

In the full version, article 5 as titled 'Church and God's kingdom.' The essence of the church is clearly stated as follows.

"We believe the church is a new people of God who are sent into the world to realise the new heaven and earth that has been revealed and promised by Jesus Christ....the Church is both a gathered church called forth from the world of sin and death (Acts 2:27-47; Jn 17:14, 16) and a church to be sent for and into the world. (Jn 20:21) The church is to deliver the Gospel to non-believers, to reorient politics, economy, society, culture and the world-view towards Christ, to extend God's kingdom on the earth, and to preserve God's good creation".³⁴⁰ (Translated by the researcher)

In this document, the PCK's basic concept of the missional ecclesiology, as being sent into the world, is enhanced more explicitly than in any other previous document. It also dealt with more complicated issues than the previous document ten years earlier. Topics such as environment protection, post-modern issues and church unity were mentioned in the document. It gave a clear missionary foundation of *missio Dei*. It depicted the church as an agent of *missio Dei*.³⁴¹ The document clearly stated the nature of church and it understands that the church's mission is to participate in God's mission, with expansion of God's kingdom, with unity and involvement of changing contexts. It emphasized the theological partnership with other churches. It also still placed the PCK's priority of mission on saving souls over other aspects of the PCK's mission. It continues to be primarily concerned with church growth, while pointing out its negative effects.³⁴²

The document embraces both ecological theology that emphasizes nature's participation in various dimensions of God's saving work, and a Father-centred Trinitarianism that stresses the position of God the Father over against the Son and Holy Spirit. Hwang Jae-Buhm, a professor of systematic theology at Keimyung University, however, criticized the document on the issue of ecological theology and Father-centred Trinitarianism. He maintains

³³⁸ PCK, *Ibid.*, 174-175.

³³⁹ PCK, *Ibid.*, 177.

³⁴⁰ PCK, *Ibid.*, 181-182.

³⁴¹ Lee Hyung-Ki, "Teukjip: 21 Segi Bongyodan Sinang Gobaekseo Yoyak" [Special Issue: Summary of the PCK's Faith Confession for 21st Century], *The Kidogkongbo*, Vol. 2283 (12 August 2000). <http://www.pckworld.com/news/articleView.html?idxno=25001>. Accessed on 7 May 2014.

³⁴² Lee Byung-Ohk, "Listening to the Neighbour: From a Missional Perspective of the Other", 22-23.

³⁴² PCK, English Version of "Our Mission Theology", 553.

that “both elements seems to make the confession very attractive and challenging for Western churches”,³⁴³ but “the soteriology and ecclesiology of the confession end up being fairly weak”.³⁴⁴ His criticism continues that “Father centred Trinitarianism overwhelms both the Christology and pneumatology of the confession, and both the Son and the Holy Spirit turn out to be passive agents of God the Father”.³⁴⁵ The previous confession which was approved by the church in 1986 is largely conservative, but this follows an ecumenical tradition.

3.3.1.5. ‘For the Glory of God, Toward the Life Community which All Creation Lives Together in Harmony’ (1998)

In 1998 at the 83rd General Assembly, the PCK adopted a new statement on church policy, “For the Glory of God, Toward the Life Community which All Creation Lives Together in Harmony”.³⁴⁶ The document was the result of 10 years of study after the church accepted the “PCK’s Long Term Plan for the 2000 year”³⁴⁷ at the 74th General Assembly in 1989. As is shown in the subtitle of the document, “The PCK’s policy development for 21st century: first stage by 2020”, the document suggests a long term plan for the church. In this document, the PCK’s ecclesiology, which inclines itself to the ecumenical tradition, is well reflected. It formally announces an emphasis on ecumenical partnership, evangelism and social engagement.³⁴⁸

The first chapter of the document, ‘church with in a new landscape and call from God’s mission (*missio Dei*)’, explains the background of the document. It is a document concerned with the rapidly changing context of the 21st century and “the reshaping of mission for the PCK”.³⁴⁹ It shows that the understanding of mission within the PCK has started to shift dramatically from the soul winning of traditional mission to ecumenical-grounded mission. This does not mean, however, that the church loses the traditional understanding of mission. The evangelical zeal of soul winning has existed throughout church history, but has been getting weaker.

In the following section, there are seven principles of guidance for the PCK’s mission. In the fourth article, the ecumenical partnership with world churches is emphasized. The fifth article, addressing the core concept of a missional ecclesiology, pronounces that “our living place is our mission field...we should embody the salvation and liberation in our own place with participation from all local churches and layperson”.³⁵⁰ It emphasizes the strong church unity and ecumenical partnership inside and outside the Korean church. The document, therefore, is guidance in shaping both ecumenical partnership with world churches and missionary church in local congregations.

³⁴³ Hwang Jae-Buhm, “A New Confession of Faith with an Eco-Theology and a Father-Centred Trinitarianism; A Critical Study of the 21st Century Confession of Faith of the Presbyterian Church of Korea”, *IRM* Vol. 96. No. 380/381 (January/April 2007), 128.

³⁴⁴ Hwang Jae-Buhm, *Ibid*, 140.

³⁴⁵ Hwang Jae-Buhm, *Op. cit.*

³⁴⁶ PCK, The Minutes of 83rd General Assembly (1998), 910-929.

³⁴⁷ PCK, The Minutes of 74th General Assembly (1989), 586-599.

³⁴⁸ PCK, The Minutes of 83rd General Assembly (1998), 912-913.

³⁴⁹ PCK, *Ibid.*, 911.

³⁵⁰ PCK, *Ibid.*, 913.

In 2001, the PCK's ecumenical drive was elevated by separating the "Planting Department of the General Assembly" from the "World Mission Department". Thus, the "Planting Department of the General Assembly", which is directly controlled by the Moderator, took up the ecumenical work. This separation was an attempt to go back to the situation before establishing a World Mission Department. The PCK hoped to put more emphasis on ecumenical work by separating the offices. In 2002 at the 87th General Assembly, "The Decade of Life Saving Movement" was declared to commemorate the 90th anniversary of the founding of the General Assembly of the Chosun Presbyterian Church.³⁵¹ In 2012, the church pronounced, "The PCK Ecumenical Decade for Healing and Reconciling Life- Community",³⁵² which enhanced the theological theme of the 10th WCC General Assembly in Busan, "God of life, lead us to justice and peace".

3.3.1.6. Evaluation

As was observed in the above documents, the PCK gradually moved toward the ecumenical movement³⁵³ which was different from many of the other Presbyterian churches in Korea. They are largely conservative and take a strong position on winning souls in mission. It also was observed that the PCK concerned itself with socio-political affairs, environment protection, peace and ecumenical partnership to meet the requirements of a rapidly changing world landscape. From the 1980s to the 2010s, the emphasis of mission could be traced within the official documents: the goal of mission was God's kingdom; the subject of mission was God the Father; the aspect of mission was evangelism and *missio Dei*, and from 2002, the new theme of 'life saving' was included.

It is observed that the concept of mission shifted from personal salvation to social salvation, from the church's mission to God's mission, from evangelical tradition to ecumenical tradition. The PCK's ecumenical perspective contributed to the church unity within the broader ecclesial context in Korea, even with the Roman Catholic Church which sometimes was excluded by other Protestant churches in Korea. It is notable, however, that evangelism was the profound foundation of the PCK's understanding of mission. On this base mission developed and expanded into social care, peace and ecumenical unity in mission. The PCK involve itself with social issues by the declaration of these mission documents. They demonstrated the PCK's theological stance in response to contemporary social and historical events.

There were also some critical views of the PCK's understanding on mission. For instance, An Seong-Oh evaluated that one of the crucial factors that led to the stagnation and decline of the PCK was the tendency toward self-oriented worship services in the church. He criticized that this tendency led the PCK to excessive emphasis on quantitative growth,

³⁵¹ PCK, The Minutes of the 87th General Assembly (2002), 414-415.

³⁵² PCK, The Minutes of the 98th General Assembly (2013), 1329-1350.

³⁵³ This point was well demonstrated by the fact that the PCK was one of the active and supporting denominations among other Korean church in hosting the 10th WCC General Assembly in Busan, South Korea in 2013. It is plausible that ecumenical theology would greatly affect to form of further church mission statements in the future. It would affect the crucial understanding of missional ecclesiology, such as the relationship between church and mission, church's nature and social concern.

neglecting social responsibility, schismatic division among the PCK and losing credibility.³⁵⁴ Ahn Kyo-Seong also pointed out the discrepancy between the church's ecumenical strategy and practice on the mission field. He criticized that the PCK's mission work has been fulfilled by a separated structure: World Mission Department and Ecumenical Mission Department. Mission theology was also sharply divided between evangelicalism and ecumenicalism, which eventually led to a conflicted theology. The connection between the two seemed to be unrealistic. The two went their own way in his view. Even though the church officially tried to approach mission holistically, it could not connect the two. Thus, a dualistic phenomenon has appeared in mission theology and mission practice.³⁵⁵ Moreover, according to Kim Young-Dong, the PCK's mission theology still lacks concern for social affairs. He criticizes that the PCK's contribution to the relationship between the Gospel and culture is weak, and that the church focuses on more traditional concepts of personal salvation, church planting and church growth.³⁵⁶

Since the "Our Mission Theology" in 1996, the church's official mission theology has not been pronounced. Thus, a new mission statement is increasingly needed to give direction to the church's mission work and which can embrace the dramatic changes of missionary context, landscape, contents and goal. Yim Hee-Mo, a professor of missiology at Hanil University and Presbyterian Theological Seminary, called for a relevant mission policy and a renewal of mission.³⁵⁷ The PCK has the urgent task of reflecting its mission history and setting up a new and relevant mission policy for the future.

3.3.2. Non-Official Perspective

3.3.2.1. Local Congregations and Pastors

The official documents or statements do not always reflect the real context. To explore a church's missional ecclesiology, therefore, it is necessary to look into the real context of mission theology on the grass-root level apart from the official announcements. It is important to examine how far official and non-official perspectives are isolated from the real context. The non-official documents are difficult to collect because they have rarely been published, hardly accepted, and seldom reported on in the church magazine since their perspectives are not always welcomed (even dangerous) to the church. Thus, the resources are limited and sometimes unofficial.

Some local congregations, church staffs and even theologians within the PCK had a negative stance on the church's WCC-affected theology on mission. It was presumably the result of the different understandings of mission, or sometimes the church members of the local church did not have any interest on current mission issues. Quite often they did not properly

³⁵⁴ Ahn Seung-Oh Paul, "Toward Witness-Oriented Worship in the Presbyterian Church of Korea (PCK)", Ph.D. dissertation (Fuller Theological Seminary, 1998), 245-283.

³⁵⁵ Ahn Kyo-Seong, "Miguk Jangrogyohoeui Seongyowa Ecumenical Seongyo Jeongchaek" [Mission and Ecumenical Mission Strategy in Presbyterian Church in U.S.A.], presented paper at Ecumenical Mission Forum, 2014.2.24-26, Honam Theological Seminary, 15.

³⁵⁶ Kim Young-Dong, "One Hundred Years of Mission of the Korean Presbyterian Church: Comparative Study of the Mission Theology", 114.

³⁵⁷ Yim Hee-Mo, "Mirae Seongyo: Donghyange Matneun Seongyo Jeongchaekul Seura" [Future Mission: Plan a Relevant Mission Policy]. *The Kidogkongbo*, Vol.2849 (8 May 2012).

understand the WCC's ecumenical theology. There are some concrete cases that may demonstrate the real atmosphere of the grass root's understanding of mission within the PCK.

The ecumenicalism-dominated church policy was not welcomed by some pastors of the local congregations. The difference between church policy and the real context perplexed pastors and congregations and caused harm. One pastor got 'a year's suspension' of his job because he protested against the hosting of the WCC General Assembly in Busan, South Korea in 2013.³⁵⁸ The Presbytery of the congregation made this resolution because he dishonoured the church's law and acted against the church's authority as a member of the WCC. The decision did not seem to be clearly connected to the hosting of the WCC. The Presbytery's decision was connected to his active participation with other organizations and churches which were against the hosting of the WCC.³⁵⁹

In his petition letter of innocence to the Presbytery, he stated that he had not attempted to dishonour or despise the high authority of the church. He opposed the Presbytery's assertion that he spread false and malicious information about the WCC and dishonoured the congregation and the church. He argued that his analysis mainly came from the WCC's official statements and the articles of theologian's. His concern was that the WCC has been affiliated with religious pluralism, pro-homosexuality, humanitarianism, communism, renouncement of proselytism and with the way it approached to the Bible.³⁶⁰ His critical comments were his own, but were identical with anti-WCC organizations and denominations in other Protestant churches in Korea.

A church staff member, the director of structural reform of the church, demanded that the PCK secede from the WCC and the NCKK. His argument was specifically connected to the WCC's proselytism renouncement. He concluded that the WCC's renouncement of proselytism was due to influence from the Roman Catholic and Orthodox Churches. In an open letter to the church, he explained the background of the WCC's renouncement of proselytism. He writes,

"Most people may know that the background of the decision of the WCC's renouncement of proselytism was the request from the Roman Catholic and Orthodox Churches. When the missionaries from Protestant churches started a new missionary endeavour in Russia and South America where the Orthodox Church and Roman Catholic Churches dominated, these churches opposed the Protestant missionary work there, and called into question competitive missionary work in Central and Eastern, Russia, Africa, Asia and Central and South America. Then in 1997, WCC pronounced the document, 'Towards Common Witness: A Call to Adopt Responsible Relationship in Mission to Renounce Proselytism' with the external purpose that proselytism in the area hindered the visible unity of the Church and compromise the ecumenical movement".³⁶¹ (Translated by the researcher)

He criticizes two things about the WCC theology. The first is that WCC theology does not completely reject syncretism and religious pluralism. He maintained that the WCC's renouncement of proselytism directly contradicted the church's confession of faith in 1986.³⁶²

³⁵⁸ http://kidokilbo.com/bbs/board.php?bo_table=newspoint1&wr_id=33. Accessed on 11 September 2014.

³⁵⁹ http://pck.or.kr/PckCommunity/FreeView.asp?page=1&Code=&ArticleId=59&TC_Board=31248. Accessed on 11 September 2014.

³⁶⁰ His petition letter posted on the presbytery homepage. www.pckcn.or.kr. Accessed on 9 November 2014.

³⁶¹ http://ghnews.kr/bbs/board.php?bo_table=a24&wr_id=2. Accessed on 16 September 2014.

³⁶² In the section 9, article 4, the confession declares that "there is no limit in the target of mission. Every nation, people, ideology and class is the target of Christian mission. As all people were created by God, so all people are the target of

He argued that the WCC's renouncement of proselytism directly contradicted the PCK's confession of faith which placed no limitations on the mission target, and that it may destroy the zeal for evangelism.³⁶³ The second is that the WCC's approach to the Bible differed from reformation tradition by embracing the Apocrypha which is accepted by Roman Catholic Church. According to the Reformation tradition, the canon is only 66 volumes of New and Old Testament. He also insisted that the WCC's approach to the Bible is contradictory to the PCK's confession of faith.³⁶⁴

With these two reasons, religious pluralism and different biblical understanding, he strongly asked the church to withdraw from the WCC and NCCK. He argued that "we can't go together with people who accept the Apocrypha as canon with purpose of Church unity and cooperation, and who admit the religious pluralism as the Baar statement of theological perspective on plurality affirms".³⁶⁵ His argumentation was influential and acceptable to the pastors and church members, because he held a crucial position in the church as director of reforming the structure of church policy. His final remarks were a very strong message: "Most of all, PCK should face up to the reality that a considerable number of pastors and local congregations within the PCK have a negative view of the WCC".³⁶⁶

Furthermore, even the presbytery was concerned about the WCC's ecumenical theology. In 2009, right after announcing that Korea would host the 10th WCC General Assembly, the Association of Presbyter Committee in the PCK opposed the theological trend of the NCCK, which is the ecumenical organization and council of the WCC. The association produced a statement in an official church magazine. In the statement, the association rejected religious pluralism.³⁶⁷ The association declared that the current theological trend of the NCCK is syncretism and demanded that the NCCK come back to the biblical foundation, with deep concern for the identity of Christianity. This is important to note because at that time the president of the NCCK was a former moderator of the PCK. It clearly testifies to the differences between the grass root level of the PCK and the church's official statement on WCC theology.

This anti-WCC atmosphere within the presbytery has continued. A presbytery in the Seoul area made a petition for the PCK to form a scholarly committee to carefully examine WCC theology and consider withdrawing from WCC membership. The presbytery made this an urgent request. It argued that the WCC is unbiblical and if found wrong, then the church should ask the WCC to change its theology.³⁶⁸ This was the first case that a presbytery made an official petition to the General Assembly to examine WCC theology and the issue of withdrawing from the WCC. With this petition, the 99th General Assembly in 2014 decided to hold a committee to examine and study WCC theology.³⁶⁹

redemptive grace by Jesus Christ. No one, therefore, can be excluded in the target of mission. (Rom 1:14)," "The Faith Confession of the PCK", PCK, *Church Constitution*, 166.

³⁶³ <http://blog.naver.com/PostView.nhn?blogId=queenop&logNo=100187023725>. Accessed on 16 September 2014.

³⁶⁴ In section 1, the confession says that, "We believe that New and Old Testament is God's Word. As the reformers cry for 'sola scriptura,' we also believe that the Bible is infallibility. The Bible is 66 volumes of cannon including with New Testament 27 volumes and Old Testament 39 volumes." "The Faith Confession of the PCK," PCK, *Church Constitution*, 152.

³⁶⁵ <http://blog.naver.com/PostView.nhn?blogId=queenop&logNo=100187023725>. Accessed on 16, September 2014.

³⁶⁶ *Op. cit.*

³⁶⁷ *The Kidogkongbo*, Vol.2720 (5 September 2009).

³⁶⁸ *The Kidogkongbo*, Vol.2946 (13 May 2014).

³⁶⁹ *The Kidogkongbo*, Vol.2961 (1 September 2014).

Local congregations have also struggle with WCC's ecumenical theology. It has been reported that some local churches are in danger of being divided between those who are against the WCC and those who are for the WCC. This has hindered pastors from doing proper ministry.³⁷⁰ WCC theology has become a 'hot potato' which can be misused within church conflict. The leadership of the group that wants to separate from the WCC looks for ways to expel a pastor who is pro-WCC. Thus, local pastors reluctantly express publically their theological views of the WCC. A theologian and active ecumenist wrote about this atmosphere in his private internet blog. When he was invited by a local church to introduce the WCC, he found the congregation was close to dividing over the issue of the WCC.³⁷¹

The anti-WCC atmosphere among laypersons in the PCK has sometimes expressed its opposition in aggressive ways. It was reported that a presbyter from a local congregation in the PCK demonstrated his strong protest against the hosting of the WCC in a very extreme way. He tried to throw excrement into the church where a regular Sunday worship service was being held.³⁷² He targeted the congregation because the pastor of the congregation had taken a position as the chairman of the preparatory committee for the hosting of the 10th WCC General Assembly in South Korea.

The opinions above are directly connected with the various understandings of mission within the PCK. Their voices are not official, but they reveal the undercurrents that exist within local congregations. These undercurrents are ready to appear on the surface whenever the issues come back. In their understanding, 'evangelism' is the foundation of mission. They simply identify 'mission' with 'evangelism,' and not with 'ecumenical work'.³⁷³ Therefore, the words "peace and justice" which has been used in ecumenical circles is not understood by the local churches. In the context of the grass root, without evangelism in the understanding of mission it is not mission at all. It can be presumed that within the PCK the gap between the real context and the church level official documents of mission has been huge, and continues to grow sharper and deeper.³⁷⁴

3.3.2.2. Theologians

The atmosphere of anti-WCC theology in the PCK has also been sensed among theologians. Kim Jung-Eun, the former president of PUTS and professor of Old Testament, severely criticized his colleague Lee Hyung-Ki's way of approaching the Bible. Kim supposes that "Lee Hyung-Ki's liberal approach to the Bible is closely connected with influence from the ecumenical view on the Bible".³⁷⁵ Since the 1990s, Lee has been actively involved in

³⁷⁰ This information came from private talks with the researcher's colleagues in the South Korea.

³⁷¹ He posted this information in his personal Facebook timeline. September 2014.

³⁷² <http://www.missiontoday.co.kr/archives/1787>. Accessed on 9 March 2015.

³⁷³ In a private conversation with one local pastor, the researcher could sense this atmosphere in his understanding of mission. An anonymous senior pastor commenting on a missionary as ecumenical worker who was supported by his congregation, said, "He is just working as a coordinator between Korean church and (a certain) church in Europe." To him, mission is to preach the gospel, and a missionary is naturally a gospel preacher in a foreign land. It is notable to see that he even finished his Doctoral course in missiology.

³⁷⁴ For a proper understanding of the WCC, the PCKED produced a research report, "WCC Ihea Jeungjinul Wihan Yeongu Bogoseo" [Research Report: On the Enhancement of the Understanding of the WCC], 12 September 2015, 1-72. It dealt the issues of the WCC from a theological, missiological and historical perspective.

³⁷⁵ Kim Jung-Eun, "Jangsindaewi Sinanggwa Sinhak Noseon" [The Faith and Theological Direction for PUTS], *KPJT* Vol.18 (2002), 49.

translating and introducing WCC theological documents. He also was one of the drafters of the PCK's Confession of Faith for the 21st century. Kim's main criticism was that Lee lost the traditional reformed theology. Kim was saddened by his colleague's perspective on the Bible when questioned about the Bible. He writes,

“Recently when I asked Lee Hyung-ki, one of the drafters of the confession, which I think does not match with traditional evangelical faith and theology, about his perspective on the Bible, he stated his view openly, saying “The Bible includes [contains] God’s Word.” Then, what percentage of the Bible includes God’s words? His perspective on the Bible was almost the same as the liberalists as any scholar of Biblical studies might recognize. So I asked him again, “your theological view was not such before?” (Recognizing that he has been a member of the Korea Evangelical Theology Society and was one of editors of Bible and Theology from the Society.) His answer was short and clear: “I have changed!”³⁷⁶ (Translated by the researcher)

Lee's theological change and leaning towards ecumenical theology seems to be the result of the influence from attending the WCC's General Assembly at Canberra in 1991. Chung Byung-Joon, a professor of church history in Seoul Jangsin University, also noted that Lee has been interested in ecumenical theology since the late 1980s, and after his participation in the General Assembly in 1991, his theological perspective dramatically changed.³⁷⁷

Kim Jung-Eun, as a theologian of biblical studies, is seriously concerned about the WCC's perspective on the Bible. He picked up the document from the WCC, “The Bible, Its Authority and Interpretation in the Ecumenical Movement (1980/1983)”. He mentioned that liberals and theologians from the Roman Catholic Church are closely related to this document. He criticizes that “its perspective shakes the theological foundation of the reformed church, ‘sola scriptura’, and it is just a mere compromise with the power of Magisterium in Roman Catholic Church”³⁷⁸ His main criticism on Lee's view on the Bible was that Lee accepted this trend of the WCC's biblical criticism and dissolved the evangelical tradition of reformed theology. To Kim, WCC theology tends toward religious pluralism and liberal approaches to the Bible. Kim's criticism, eventually, created an anti-WCC atmosphere among the PCK.

Kim's criticism is related to the Roman Catholic Church's connection with the WCC. The Roman Catholic Church is not considered to be part of the reformed tradition among the evangelical Protestant churches in Korea. It has been categorized as heretical by extremely conservative denominations. Therefore, participation with the WCC, where the Roman Catholic Church has been moderately working together in Faith and Order, is reluctantly accepted by the conservative churches because they consider the Roman Catholic Church to be unbiblical.

The “Korean Christian Faith and Order” was formed in 2014 and was actively supported by the PCK. It was the result of the cooperation and bilateral work between the NCKK and the Roman Catholic Church in Korea that had been going on since 2000. Before holding the 99th General Assembly in September 2014, however, this issue raised a controversial problem. The main controversial question was “is it relevant to have discussions with the Catholic Church?” Some in the grass roots of the PCK would say “Never!” There are

³⁷⁶ Kim Jung-Eun, *Op.cit.*,

³⁷⁷ This information was acquired through personal conversation with his Facebook message on 25 September 2014.

³⁷⁸ Kim Jung-Eun, “The Faith and Theological Direction for PUTS”, 50.

still those in the grass roots of the PCK who are unwillingly to work with the Roman Catholic Church. This was the second conflict between the ‘pro-WCC’ and the ‘anti-WCC’ after the hosting of the General Assembly in Busan. The emergency committee against the ‘Korean Christian Faith and Order’ in the PCK strongly suggested that “if the church would not withdraw from the NCCK, we will leave the PCK and also encourages church members to do the same”.³⁷⁹ Ecumenical partnership with the Roman Catholic Church, therefore, has always been a hot issue which affected the negative view on church unity within the PCK.

But there was also support for the participation of the organization and cooperation with the Roman Catholic Church. They argued that this action was very proper according to the constitution of the PCK and church tradition. During the 89th General Assembly in 2004, the “committee of Retranslation of Lord’s prayer and Apostle’s creed and Committee of Baptism Study” submitted that Catholic baptism would be as effective as that of the PCK’s. The committee explained in the document that Baptism is one (Eph. 4:5). It pointed out that the Nicene Constantin Creed also pronounces, “We believe in one baptism”. In the end, the committee concluded that “therefore it is properly understandable not to baptise a person again who has been baptised in the Roman Catholic Church”.³⁸⁰

The church pronounced its official view on the Roman Catholic Church at the 99th Generally Assembly in 2014. At the General Assembly, the committee of the “Heretical Group Research Study” released a report,³⁸¹ which introduced three approaches toward the Roman Catholic Church; 1) views of sharp and acute conflict, 2) views of no discrepancy between us, 3) views of enhancement and cooperation toward the Roman Catholic Church. Among these three approaches, the committee pronounced that the PCK supports the third view.³⁸²

In the document, the PCK pronounced that the Roman Catholic Church is not heretical even though controversial theological debate was still necessary. It declares,

“Then, is the Roman Catholic Church a heresy? For the theological answer to this question, it can be said that the Roman Catholic Church has some heretical elements. The heretical elements which the reformers tried to reform remain in the church. In his book *the constitution*, Calvin described the Pope as the apostate and head of heretical company. But it is unreasonable to identify the Roman Catholic Church with the heretical sects which are anti-social or unmoral. Therefore, we rather consider the Roman Catholic Church as the church which follows a different tradition from us”.³⁸³ (Translated by the researcher)

“Theologically, the Roman Catholic Church has some heretical elements” and “the Roman Catholic Church has a different tradition from us” may give room for other interpretations and future debate on the Roman Catholic Church in the PCK.

A negative stance toward the Roman Catholic Church is closely connected with its religious pluralism. Rhee Jong-Sung, a former president and professor of systematic theology at PUTS, the director of Academia Christiana of Korea, and a former moderator of the church, produced a statement entitled, “Our Proposal for the WCC and the Korean Church”. In his statement, he mentions that the Korean church should be thankful for the WCC’s theological

³⁷⁹ <http://www.smaeil.com/news/articleView.html?idxno=168948>. Accessed on 3 November 2014.

³⁸⁰ PCK, The Minutes of 89th General Assembly (2004), 910.

³⁸¹ PCK, The Minutes of 99th General Assembly (2014), 1294-1297.

³⁸² PCK, *Ibid.*, 1296-1297.

³⁸³ *The Kidogkongbo*, Vol.2964 (29 September 2014).

contributions to the Korean church. He strongly asks, however, that the “WCC clearly clarify the relationship between ‘the truth’ in Christianity and ‘a truth’ in other religions”.³⁸⁴ He worries that the dialogue with other religions may be misunderstood as evangelism. His suggestion lays on the foundation that we should not lose the zeal of evangelization by making the acceptance of other religions the purpose for church unity.

Choi Tae-Young, a professor of systematic theology at Youngnam Theological University and Seminary, anticipates that the WCC will not produce any official documents which demonstrate that the WCC is not affiliated with religious pluralism, “because there are many people who support the pluralism in the WCC”³⁸⁵ He worries that “even though the PCK refuses religious pluralism, we do not know when our church will produce a document on religious pluralism in the future like the Western liberal churches”.³⁸⁶

In the same vein, Kim Yung-Han, a professor at Sungsil University and president of Academia Christiana of Korea, is deeply concerned about the WCC’s 1990 document ‘The Baar Statement: Theological Perspectives on Plurality’. According to his analysis, this document pronounces the importance of dialogue with other religions. But it also pronounces that God’s redemptive work remains in other religions as it does in Christianity. He understands that the document extends the boundary of Christ’s exclusiveness of redemptive work, and gives room for salvation through and from other religions. He concluded that “the document pronounces the *religious plurality* superficially, but it manifests the *religious pluralism* in fact”.³⁸⁷

The question of religious pluralism has been controversial both in the theological and practical context. Lee Soo-Young, a former professor of systematic theology at PUTS and currently the senior pastor of *Seamoonan* Presbyterian Church warned about religious pluralism and the lack of evangelic zeal for the people of other religions. He preached,

“Once religious pluralism was stirred up in the Korean church, we were dazzled by the phases that there is salvation in other religions. There was a time when Christians said ‘we can be saved by only Jesus’ and then people criticized that we were exclusive, closed and egoistic. Some insist that we should respect other religions, so we should not evangelize the people of other religion. But preaching the Gospel is God’s command. It is an unchanging command until the Lord comes back”.³⁸⁸ (Translated by the researcher)

It is not clear, according to his sermon, whether or not the evangelization of other religions embraces proselytism. But it is quite clear that he strongly emphasises that evangelization has no limit of boundaries when it comes to other religions.

³⁸⁴ Rhee Jong-Sung, “Our Proposal for the WCC and the Korean Church”, pronounced by the Hanguk Gidokgyo Haksulwon [Academia Christiana of Korea], on 15 September 2010, <http://seoulchurch.or.kr/wcc/wcc01.html>. Accessed on 25 September 2014.

³⁸⁵ Choi Tae-Young, “Jonggyo Dawonjuui, Eotteotke Halgeotinga?” [What shall we do with religious pluralism?], *The Kidogkongbo*, Vol.2932 (14 January 2014).

³⁸⁶ Choi Tae-Young, *Op. cit.*

³⁸⁷ Kim, Yung-Han, “WCC neun Jonggyodawonjuuida” [WCC is Religious Pluralism], *Mokhoewa Sinhak* [Ministry and Theology] (April 2010), 46-54., and “WCC Je 10 Cha Busan Chonghoe Daehan Sinhakjeok Pyungga: Ongeonuro Dolaseon WCC” [A Theological Reflection on Busan 10th Assembly of WCC], *Jojiksinhak Yeongu* [Systemetic Theology Division of Korea Evangelical Theological Society] Vol.21 (2014), 10-49.

³⁸⁸ Lee Soo-Young, The preaching script titled by “Ojik Hana Ppunin Chamdoen Bokem” [Only One True Gospel], for Sunday worship service on 13 November 2013. http://www.saemoonan.org/worship/Worship03_01_View.aspx?vodType=1&i dx=75.66. Accessed on 6 October 2014.

3.3.2.3. Evaluation

Although the voices are limited, there is an anti-ecumenical atmosphere within the PCK generated by WCC's ecumenical theology. This atmosphere has divided the church into two parties: pro or con WCC. Kim Dong-Sun, a professor of missiology at Honam Theological University and Seminary, criticized the discrepancy between the official church stance and the practical stance of the local churches. He argued that "if the church in the world would be divided into two categories, A) being for the WCC movement, B) being against the WCC movement, our church [PCK] officially belongs to the A category, but in reality, the local churches belong to the B category".³⁸⁹ Chung Byung-Joon analyses three different approaches to the anti-WCC movement in the Protestant churches of Korea. First, some criticize the structure and theology of the WCC merely based on their own denomination's theology. Second, some criticize WCC theology with sincere academic accuracy, but with their own conservative theology taking precedence. Third, some try to evaluate the advantages and challenges with full openness to the WCC theology and its resources.³⁹⁰

The PCK's approach to those against the WCC is with careful study and evaluation. The main negative concern with WCC theology within the PCK, however, is that it does not fully contain the eagerness of evangelism. The opposition to WCC theology has been manifested in two ways within the PCK: 1) the lack of an evangelical character in mission, 2) the religious pluralism connecting the Roman Catholic Church and the Orthodox Church. The PCK is focused on the regeneration of evangelism in mission. This focus is due to evangelism being firmly rooted in its mission. The issue of the relationship with the Roman Catholic Church is also an obstacle which may hinder the PCK from working with the WCC. For some pastors and church members within the PCK, and even in other evangelical churches in South Korea, the Roman Catholic Church is not considered a genuine church. Because of the WCC's connections with the Roman Catholic Church, the PCK and most other conservative Protestant churches in Korea reluctantly accept WCC's ecumenical theology, arguing that the WCC advocates religious pluralism.

The Lausanne Movement and its theology are more influential than the WCC in the understanding of mission. Regarding evangelism, the Protestant churches of Korea have been affected by the Lausanne Movement and evangelism has been taken as a crucial task in the mission of the church. Lausanne mission theology helped the Korean church shape its missionary direction for world evangelism. Ro Bong-Rin, an evangelical theologian and an international senior advisor in the Asia Theological Association, asserted that the Korean church played an important role for world missions. Even though South Korea is a small country with a small population, the Korean church possesses a spiritual quality of prayer (early dawn prayer, all night prayer) which has drawn much attention from many churches in other nations.³⁹¹

There have also been critics of the Lausanne movement among theologians. Kim Eun-

³⁸⁹ Kim Dong-Sun, "Bokeumjuuiwa Ecumenical Seongyoui Tonghapseok Gwajewa Jeonmang" [Integral Task and Prospect in Evangelical and Ecumenical Mission], in *The 10th WCC General Assembly and Ecumenical Movement in Korean Church*, PCK's Preparation Committee for 10th WCC General Assembly (2012), 146-147.

³⁹⁰ Chung Byung-Joon, "Ecumenical Undongsa" [A History of the Ecumenical Movement], lecture paper of Seoul Jangsin University in 2014, 2nd semester (September 2014), 96-97.

³⁹¹ Ro Bong-Rin, "The Evangelical Missions Movement after Lausanne Congress II", *MAT* Vol.5 (2000), 243.

Soo, a professor of missiology at Jeonju University, criticized the first two Lausanne congresses for: 1) their lack of unity and cooperation in evangelical mission, 2) being more focused on human beings than God, 3) a lack of holistic mission, 4) a lack of biblical exegesis.³⁹² He, however, evaluated the 3rd Lausanne congress positively writing, “it is honest to confession and repentance, and makes the spirit’s work clear through expressing love to God as the trinity, and ‘*missio Dei*’ is clearly manifested”.³⁹³

As is observed, the anti-WCC atmosphere has been residential within the PCK. This atmosphere can be seen in local congregations, pastors, presbytery, church staff and even theologians. It weakens the atmosphere of church unity and hinders ecumenical cooperation within the Korean church. Ahn Seung-Oh addresses some weakness in the ecumenical concept of mission. He asserts that even though the ecumenical understanding of mission has tendencies of embracing the world positively, it contains the weakness of losing the identity of the church and degrading the dynamics and effectiveness of the ministry of saving souls.³⁹⁴ According to this observation and judgment WCC theology is weak and vulnerable in the Korean context where evangelism is a crucial and valuable factor in understanding mission. This is probably the reason there is a discrepancy between the church’s grass roots and the church’s ecumenical trend in understanding and practicing of mission within the PCK.

In this sense, it is obvious that the PCK’s ecumenical dominated policy needs to be contextualized. Moreover, the church is asked to reflect the deeper theological foundation of mission. The church is required to pay attention to the trend of contemporary missional ecclesiology in a dramatically changing world Christianity. As a matter of fact, the concept of mission between the LCWE (Lausanne Committee for World Evangelization) and the CWME (WCC Commission on World Mission and Evangelism) have nearly reached a mutual understanding of mission. The two documents recently pronounced by Lausanne and the WCC have nearly converged on the basic theological concepts of missional ecclesiology.³⁹⁵ But in Korea, unfortunately, the gap between the LCWE and the WCC has grown broader.

In this respect, it is obvious that the PCK, with its evangelical ecumenicalism identity, continually developed holistic missiology, integrating and embracing both evangelical and ecumenical theology. As the WCC’s 2013 mission statement expressed, mission is to be done through the self-emptying and death on the cross, which is the very nature and essence of faith in Christ.³⁹⁶ And this notion is clearly pronounced in the PCK’s official mission theology in 1982. Keum Joo-Seop, the secretary of the CWME and a pastor in the PCK evaluates the significant outcomes of recent ecumenical cooperation with evangelicals.³⁹⁷ The PCK,

³⁹² Kim Eun-Soo, “Lausanne Bokumhwa Undongui Heureumgwa Gwaje” [Current and Tasks of Lausanne Conference on Evangelism-Focused on the Situation after Manila Conference in 1989], *TOM* Vol.22 (2009), 27-28.

³⁹³ Kim Eun-Soo, “2010 Nyun Cape Town Lausanne 3cha Daehoewi Uimiwa Gwaje” [The Meaning and Tasks of the Third Lausanne Congress on World Evangelization in Cape Town 2010], *TOM* Vol.26 (2011), 63-65.

³⁹⁴ Ahn Seung-Oh, “Ecumenical Seongyoui Seongyo Gaenyume Daehan Yongu” [A Study on the Concept of Mission in Ecumenical Mission], *KPJT* Vol.40, (2011), 373-380.

³⁹⁵ The Cape Town Commitment (2010) and the WCC’s new mission statement, *Together Towards Life* (2013) almost reach an understanding of *missio Dei*, the nature of church and the Holy Spirit focused mission.

³⁹⁶ Park Sung-Kon, “Reflexe na Nové Projeti Misie v Dokumentu SRC” [Reflection on New Understanding of Mission and Evangelism from WCC], *Missiologiké Info* (July 3/2012), CECMS, Prague. 13-18. This magazine was published in Czech, and the title of the magazine has changed to *Missiologiké Forum* since 2013.

³⁹⁷ Both parties agree that 1) *missio Dei* is the common foundation of mission, 2) the spread of the kingdom of God is the common goal of mission, 3) a holistic understanding and practice of mission is the common method of mission and 4) contextualization is a common theological task. Keum Joo-Seop, “Beyond Dichotomy: Towards a Convergence between the

therefore, has a heavy responsibility to narrow the gap between evangelical and ecumenical mission, and to enhance its missionary character toward the world church.

3.3.2 Theological Writings on Missional Ecclesiology

3.3.2.1. Han Kook-II

Han Kook-II, a professor of missiology at PUTS, is one of leading PCK theologians on missional church. He writes, “The church’s true nature and purpose of being is mission, and mission should start with the understanding of the church’s nature, prior to any program or activities of the church”.³⁹⁸ He maintains that all the activities of the church are not for itself, but for the *missio Dei* and the Kingdom of God, through which God plans to save and recover the whole world.³⁹⁹

He criticizes the current understanding and application of missional church among the Protestant churches in Korea. He considered the current debate of missional church among the Korean churches as ‘just a mere repetition’ of what North American did.⁴⁰⁰ The current discussion on missional ecclesiology in Korea does not fully reflect the peculiar context of the Korean church. Han starts with the particular characteristics of Korean Christianity. The Korean church was established in a different cultural and historical context from the Western churches. The greatest difference is that the Korean church has never been a so called “Christendom” in the history of Christianity. For this reason, he calls for careful attention when one tries to approach missional church in the Korean context.⁴⁰¹

He emphasizes the missional church particularity of Korean Christianity. According to his argumentation, since the Protestant churches in Korea have a short history of Christianity, they vividly remember their mission history. Thus, the Korean Christians love the word ‘mission’ because they have ‘a good fresh positive memory’ about the mission history of the Korean church.⁴⁰² This situation is different from the Western church’s understanding of mission which had already become an ‘old and unremembered word’. Christianity was introduced into Korea when the country was in a desperate condition economically and politically. Han Kook-II sees that even in this disastrous period of Korean history, the Korean church played a positive role for the people. The Good News was Good News for the Korean people who had lost hope for the future. This makes the Korean church a missionary church from the early stage of its Christianity. The Korean church always went together with mission and they should not be separated from each other.⁴⁰³ Thus, according to Han, the Korean church started its history with mission as its background. The word ‘mission’ is still preserved and positively remembered in the Protestant churches of Korea. It now is actively involved in world evangelism.

Ecumenical and Evangelical Understanding of Mission in Changing Landscapes” (Keynotes Speech, Academia Christiana of Korea, 22 October 2012), 14.

³⁹⁸ Han Kook-II, “Missional Church in the View Point of the Korean Local Church”, 78.

³⁹⁹ Han Kook-II, *Op. cit.*

⁴⁰⁰ Han Kook-II, *Op. cit.*

⁴⁰¹ Han Kook-II, “Missional Church in the View Point of the Korean Local Church”, 79.

⁴⁰² Han Kook-II, *Ibid.*, 91.

⁴⁰³ Han Kook-II, *Ibid.*, 92.

He also sees, however, some negative points in the perspective of theological concern on missional ecclesiology of the Korean church. Missionary endeavour has been a program for the enlargement and expansion of local congregations in the Korean church. Thus, mission was understood to be a tool for the local church's growth.⁴⁰⁴ He also criticises the dualism in the Korean church which simply considers the church to be holy and the world to be secular. This understanding has the tendency to separate the church from the world, the Gospel from culture, and the Heavenly from the worldly. He understands that the antagonism against other religions came from this dualism. The Korean churches are actively involved in evangelization and mission. The problem is they are more concerned with the program of the local congregation than the lives of people. Han calls this dual attitude, "missional church with a contra-missional structure of missional church" [*Ban Seongyojeok Seongyojeok Gyohoe*]⁴⁰⁵ He also criticizes the Korean church for connecting mission only with foreign mission. The Korean church understands mission only as activities in foreign mission. Thus, he criticizes the Korean church for trying to be a missional church without a deeper theological concern for missional ecclesiology.⁴⁰⁶

It is valuable to note that he understands missional ecclesiology from the ecumenical perspective. He attributes the historical development of the WCC and its effect to missional ecclesiology.⁴⁰⁷ The connection between the WCC and missional ecclesiology is a new and fresh approach in the Korean church. He introduces the outstanding document published by the WCC, "A Quest for Structure for Missionary Congregation",⁴⁰⁸ which is very rarely referred in other theologians' writings on missional ecclesiology in the Korean church.

His argumentation on missional ecclesiology is clear that mission is God's mission, not the church's mission. Mission does not have to be either manipulated by church growth or understood as a church's programme. He concludes that in a typical Korean context, both the 'go-structure' and the 'come-structure' of mission is equally important since there are still many places in Korea that need the Gospel.⁴⁰⁹

He emphasises that the church exists in the world as a witness and missionary partner of God's mission. Therefore, mission is not merely saving a personal soul or church growth. The churches in the world should connect each other in Christ through their existences and ministries.⁴¹⁰ The church does not belong to the world; it surely exists in the world. Thus, the church is called into, for and with the world. The church should not seclude itself from the world; rather it should penetrate the world with participation in God's mission.⁴¹¹

He focuses on how the local church is to be a missional church. To him, "being a missional church means the local congregation should serve the local people and live and act as witnesses of God's kingdom in the local society. The Christian's life should be a witness to

⁴⁰⁴ Han Kook-II, *Ibid.*, 93.

⁴⁰⁵ Han Kook-II, *Ibid.*, 94.

⁴⁰⁶ Han Kook-II, *Ibid.*, 96-97.

⁴⁰⁷ Han Kook-II, *Ibid.*, 83-84.

⁴⁰⁸ WCC. *The Church for Others and The Church of the World: A Quest for Structures for Missionary Congregations*, Department on Studies in Evangelism (ed.), WCC (Geneva, 1967).

⁴⁰⁹ Han Kook-II, "Missional Church in the View Point of the Korean Local Church", 109-110.

⁴¹⁰ Han Kook-II, *Sesangul Punneun Seongyo [Mission Embracing the World]* (Seoul: PUTS, 2008), 74-78.

⁴¹¹ Han Kook-II, *Ibid.*, 286-287.

the world”.⁴¹² In his understanding of missional ecclesiology the words ‘witness’ ‘life’ and ‘world’ are highly accentuated. This emphasis originates from his firm understanding of mission, saying “naturally mission should start from the context where one exists”.⁴¹³ He emphasizes that the local society is the mission field and the local congregation needs to be a missional church in the society where it exists. He demands that the church be a light and salt in the world. This is the result of his theological thinking about the Korean context. He sees that even though the Korean church is actively involved in foreign mission, church growth has been decreasing and Christian’s lives have not adapted to society and culture.⁴¹⁴ This thinking causes him to emphasise the role of the local church and layperson, because they are the bridges between work and worship, and church and world. The layperson is not a mere assistant or helper for the pastors’ ministry. Their workplaces are real mission fields to fulfil God’s redemptive plan for the world.⁴¹⁵ This understanding is quite similar to the daily missionary life movement originated by Chee Song-Keun which was surveyed in the previous chapter.

Han emphasizes that healthy church growth is needed for world evangelism. For him, the relationship between the homeland church and world missionary endeavour is inseparable. Healthy church growth is also necessary to fulfil the missionary endeavours. However, he strongly rejects the supporting churches’ direct involvement in missionary endeavours since they are apt to set the goals and manage the missionaries for their own purposes. The missionaries are heavily dependent on the supporting church’s financial aid and support. Therefore, the future of the missionary’s life and work are heavily dominated by the authority of the supporting congregation.⁴¹⁶

Han points out several practical suggestions for relevant foreign mission enterprises: a) Mission activities are to be fulfilled by ecumenical partnership, b) Mission activities are to be supported by mission theology, c) Mission activities must be done by using systematic and long-term mission strategies within the context of mission field, 4) Mission activities are to be done by taking care of the missionaries physical and spiritual needs.⁴¹⁷ He gives a strong warning against any attempts by the church to transplant its church culture into the mission field that is *plantation ecclesiae*.⁴¹⁸ Han’s contributions to the PCK’s missional ecclesiology focuses on *missio Dei*, ecumenical partnership in mission, emphasis on building up local congregations, and a rediscovery of the layperson as the vanguard for God’s kingdom.

⁴¹² Han Kook-II, “Seongyojeok Gyohoeui Silcheonjeok Modelgwa Wolri: Hangukyohoe Hyeonjang Uirobuteo Baeuneun Seongyojeok Gyohoe” [The Practical Model and Principle in Missional Church: Missional church Learning from the Korean Church Context] in *Seongyojeok Gyohoeongwa Hanguk Gyohoe* [Missional Ecclesiology and Korean Church] (Seoul: The Christian Literature Society of Korea, 2015), 348.

⁴¹³ Han Kook-II, “Maulmandeulgiwa Jiyeokgyohoeui Yeokhal: Seongyojeok Gyohoe Gwanjeomeseo” [Making Town-Community and the Role of Local Church: Missional Church Perspective], Conference Paper at Honam Theological University and Seminary in 2013, 7.

⁴¹⁴ Han Kook-II, “The Practical Model and Principle in Missional Church: Missional Church Learning from the Korean Church Context”, 345.

⁴¹⁵ Han Kook-II, *Mission Embracing the World*, 78-80.

⁴¹⁶ Han Kook-II, “Bokumjuuiwa Ecumenical Seongyoui Je Munnjedule Daehan Bipanjeok Gochalgwa Tonghapjeok Jeonmang: Yejang Tonghapjeok Gwanjeomeseo” [A Critical Reflection and Holistic Prospect on the Missiological Issues of Evangelical and Ecumenical Mission: PCK Perspective], Unpublished paper for lecture of Myungsung Congregation in Seoul (2009), 10.

⁴¹⁷ Han Kook-II, “Seongyo 120 nyeongwa Hangukseongyoui Mirae” [120 Years’ Mission and the Future of Korean Mission], *MAT* Vol.14 (2004), 139-140.

⁴¹⁸ Han Kook-II, “21Segi Baramjikhhan Seongyo” [Relevant Mission for 21st Century], Conference of Foreign Mission and Theology organized by the National Council of Churches in Korea, the Committee of Faith and Order, 11 December 2007, 2-3.

3.3.2.2. Kim Young-Dong

Kim Young-Dong, a professor of missiology at PUTS, approaches missional ecclesiology in relation with the shift of ecclesiology. Traditionally, the church was a sending body. In the perspective of missional ecclesiology, however, it is the one being sent by the Triune God. According to this shift of ecclesiology, therefore, God's mission (*missio Dei*) structures the church's mission (*missiones ecclesiae*). The church is no longer the starting point of mission. Kim clearly understands that the foundation of missional ecclesiology is *missio Dei*. His understanding is the same as other missiologists within the PCK. His main concern is how to connect the concept of missional church with local congregations. He defines missional church as a true worship community which accepts people with hospitality and love, and considers the layperson as a pastoral partner. The community should live out the Gospel in the world. Furthermore, the church needs to go beyond its boundaries and proclaim the Gospel to the world and practice peace, justice and environment protection.⁴¹⁹

His contribution to missional ecclesiology within the PCK is that he connected and applied the concept to pastoral leadership. He maintains that the pastoral ministry needs to be examined within the framework of God's kingdom. Within this framework, the church needs to ask itself about its identity and the reason why God has called it at this particular time and place.⁴²⁰ His assertion is clear that mission can revive the church. The missiology, therefore, should support the theological framework to revive the church. As the reformed church is to be reforming all the time (*ecclesia semper reformanda*) with concerning to the essence of the church, so the contemporary church needs to be deeply concern with the nature of church.⁴²¹

His understanding of missional ecclesiology appears in his critical thinking about the WCC's new affirmation on Mission and Evangelism. He agrees that the statement proclaims the Triune God's mission, creation theology, mission from the margins, emphasis on Holy Spirit in mission, local church's missionary tool, church as partaker of God's mission and unity in mission. However, he equally criticizes the document in the perspective of the Korean context. He asks the question, "For whom is the new statement?" He maintains that the document needs to be known to grass root Christians and encourage them to practice it in real life.⁴²²

3.3.2.3. Park Bo-Kyung

Park Bo-Kyung, a professor of missiology at PUTS, deals with missional ecclesiology in terms of its evangelical background. She recognises that missional ecclesiology has been criticized for its idealistic approaches and disconnect from actual life within local churches.

⁴¹⁹ Kim Young-Dong "Gyohoneun Gineungsangi Anira Bonjilsang Seongyohaneun Gyohoeda" [Church is Missionary not by Function but by Nature], lecture paper for the Doctoral Course of "Contemporary Missiology" at PUTS, 3 September 2012, 1-6.

⁴²⁰ Kim Young-Dong, "Seongyojeok Gyohoeron Gwa Leadership" [Missional Ecclesiology and Leadership], lecture paper for the Doctoral Course of "Contemporary Missiology" at PUTS, 2013, 14-20.

⁴²¹ Kim Young-Dong, *Gyohoerul Salinun Seongyohak* [Missiology Reviving the Church] (Seoul: PUTS, 2003), 9-20.

⁴²² Kim Young-Dong, "WCC Seongyowa Jeondoe Daehan Saeroun Seoneone Daehan Bipyungjeok Gochal" [Critical Evaluation of the 'New WCC Affirmation of Mission and Evangelism], *KPJT* Vol.45, No.2 (2013), 58-63.

She suggests the missional congregation as an alternative approach to missional ecclesiology.⁴²³

According to her analysis, the concept of missional ecclesiology was spread in the GOCN. The Forum of the Lausanne Committee for World Evangelism in Pattaya then struggled with the issue and developed the idea of missional congregation. This development coincided with the shift from a theory-centred missional ecclesiology to a ministry-centred missional congregation within the GOCN movement. She is convinced that the missional congregation theory becomes the practical expression and relevant application of missional ecclesiology.⁴²⁴

Her understanding, however, is not so different from that of others. She understands that missional ecclesiology as the reflection of the church's function in the world. The church is not to be static, but dynamic in its encounters with the world. It is a community living in, with and for the world. It is called to transform the world and manifest God's kingdom.⁴²⁵ She emphasizes the missional congregation's reliance on the Holy Spirit and prayers which are the same characteristics that shaped the PCK's missional ecclesiology.⁴²⁶ Her contribution to the PCK's missional ecclesiology is to help the church look at itself from an evangelical perspective. She criticizes the broad boundary of mission in ecumenical circles which embraces not only evangelism but also justice, peace and environment protection. She worries this ecumenical understanding of mission may weaken the evangelistic zeal and the force in mission.⁴²⁷

3.3.2.4. Other Theologians

Nam Jeong-Ou, a visiting lecturer of missiology at Keimyung University, has a similar understanding of missional ecclesiology to that of Han Kook-II. He is, however, more concerned with the concrete community of church. He defines the missional church as "being sent into the world to proclaim and witness of God's kingdom"⁴²⁸ He understands that the concept of missional church is not the remedy for solving problems arising within the church or for church growth.⁴²⁹ He offers four suggestions for a better understanding of the missional church in the local congregation: a) educational enforcement of *missio Dei*, b) church interaction with local neighbours, 3) the development and enforcement of governance, d) the cultivation of the layperson's gifts.⁴³⁰ He continuously argues that just as Christ practiced in the small local communities of Galilee in Israel, so the church with a universal value and vision of God's kingdom should have concrete ways to practice missionary efforts through missional life in a local community. He maintains that to be a missional church in the local community,

⁴²³ Park Bo-Kyung, "Bokeumjuui Jingyeongui Seongyojeok Hoejung Mosaek" [Building a Missional Congregation from Evangelical Perspective], *MAT* Vol.32 (2013), 202-203.

⁴²⁴ Park Bo-Kyung, *Ibid.*, 215-220.

⁴²⁵ Park Bo-Kyung, *Ibid.*, 209.

⁴²⁶ Park Bo-Kyung, *Ibid.*, 223-224.

⁴²⁷ Park Bo-Kyung and Ahn Seung-Oh, "*Hyeondae Seongyhaek Gaeron*" [An Introduction to the Contemporary Missiology] (Seoul: The Christian Literature Society of Korea, 2008), 313-317.

⁴²⁸ Nam Jeong-Ou "Pyeongsoondo Eunsagaebale Gichohan Hangukjeokin Seongyojeok Gyohoeron" [Korean Missional Ecclesiology Based on the Cultivation of Layperson's Gift], *TOM* Vol.27 (2011), 161.

⁴²⁹ Nam Jeong-Ou, *Ibid.*, 165

⁴³⁰ Nam Jeong-Ou, *Ibid.*, 175-186.

the church needs to change its structure from pastor-oriented to layperson-oriented. It is necessary, therefore, for the church to actively cultivate the gifts of laypeople and help them serve not only for internal church growth but also for expansion into the world and society. Thus, pastors have the responsibility to develop the layperson's gifts, encourage them and bring ideas together so they can participate in God's mission just as Jesus raised up his disciples and empowered them.⁴³¹ His contribution for the PCK's missional ecclesiology is that he applies the concept of missional church to the concrete context of the local congregation.

Chung Seung-Hyun articulated missional ecclesiology in the historical development of *missio Dei* at the 1952 Willingen International Missionary Council. In his understanding of missional ecclesiology, *missio Dei* is the foundation of his argumentation. His main idea is that since the Triune God is missional, so the church should be missional as well. Eventually, every single church should engage in *missio Dei*, as the nature of being sent. All members of missional churches are completely committed to embodying the mission of Jesus in any given context, as faithful instruments of God.⁴³²

Kang Ah-Ram, a lecturer of missiology at PUTS, interestingly connects missional church with ethics. She searches for the characteristics of missional church in the ethical perspective of mission. She emphasises the close relationship between mission and ethics. Ethicality distinguishes the church from the secular world and forms mission. Ethics itself forms mission in the missional church as the church exists as salt and light to society. Without biblical ethics, there is no biblical mission. Biblical mission needs biblical ethics. She understands missional ecclesiology to be the church's return to the Gospel. The church has lost its identity and adaptability. It is useless in the world because it has lost its salty-ness.⁴³³ She also views the Bible from a missional hermeneutic perspective. She offers the bases for the future development of the hermeneutics such as the framework (narrative of the Mission of God), aim (church formation for witnessing), approach (questions from each social locatedness), and the matrix (gospel as the key of hermeneutics).⁴³⁴ Her argumentation is the same as the PCK's main line theology, living out in the world with Christian identity and being an ethical example to the world.

Lee Hyung-Ki, a former professor of church history at PUTS, played a significant role in building a missional ecclesiology from an ecumenical perspective. As an ecumenist theologian, he contributed to the proper understanding of the relationship between church and mission. His writings about missional ecclesiology and translations of official WCC documents have greatly affected the form of the PCK's missional ecclesiology.⁴³⁵

⁴³¹ Nam Jeong-Ou, *Ibid.*, 186-189.

⁴³² Chung Seung-Hyun, "Hananimui Seongyowa Seongyojeok Gyohoe: Willingen IMC Reul Jung simuiro" [The Origin of the *Missio Dei* and its Implication to Missional Ecclesiology: The Critical Reflection of Willingen IMC 1952], *MAT* Vol.20 (2007), 204-235. See his material on this issue. Chung Seung-Hyun, "Hananimui Seongyoui Giwongwa Baljeon: 1952nyungwa 2002nyu Willingen Seongyo Daehoerul Jungsimeuro" [The Origin and Development of the *missio Dei*: Studying on 1952 and 2002 Missionary Conference in Willingen] *Bokeumgwa Seongyo* [Gospel and Mission] Vol.24 (2013), 149-177.

⁴³³ Kang, Ah-Ram, "A Biblical Foundation of Missional Church: Focusing on the Missional Hermeneutic of Christopher Wright", 11-46.

⁴³⁴ Kang, Ah-Ram, "Segongyojeok Gyohoerongwa Seongyojeok Haeseokhak" [Missional Church and the Bible: Through Missional Hermeneutics], *TOM* Vol.36 (2014), 11-40.

⁴³⁵ Lee Hyung-Ki, *Segyegyohoeui Bunyeolgwa Ilchichugui Yeoksa* [The History of Unity and Disunity of World Church] (Seoul: PUTS, 1994); *Ecumenical Undongsa* [The History of Ecumenical Movement] (Seoul: Korean Christian Literature, 1994); *Segyegyohoehyeopuihoewa Sinhak* [WCC and Theology] (Seoul: Book Korea, 2013); Lee Hyung-Ki (trans.) *Baptism, Eucharist and Ministry* (Seoul: Publishing House of the PCK, 1993). He wrote or translated many other publications on

3.3.2.5. Evaluation

The conversation of missional ecclesiology and the seeds of a missional ecclesiology in the PCK has been wide and diverse. The PCK expanded the concept of mission from evangelism to social engagement and church unity with ecumenical ties of other churches in the world. With this evangelical tradition and ecumenical connection, the PCK has pursued a balanced mission theology. As Ahn Kyo-Sung pointed out, the PCK has a “bridge-builder mission theology”⁴³⁶ which functions as a bridge between the two extremely divided parities of evangelicalism and ecumenicalism. The church staffs boast about the PCK (*Tonghap*) among other KPC. They are very proud of the leadership of the ecumenical movement.⁴³⁷ The pastors and theological students of the PCK are also proud of its theological broadmindedness, which is called “theology in the centre”, or “holistic theology”.⁴³⁸

Missional ecclesiology within the PCK is affected by two main questions: 1) how to respond to the decline of church growth? 2) how should foreign mission be conducted?⁴³⁹ Searching for the answers, the church has sought 1) church growth or church renewal and 2) healthful world evangelism in cross-cultural mission.

The PCK apparently prefers the concept of *missio Dei*. It puts the church in its place by reminding it that the true agent of mission is God. Throughout the history of the PCK, *missio Dei* has been greatly affective by pointing out the fact that mission starts with God and is born out of His initiative, and is not just another activity of the church. It fosters an approach to mission that is humbler, more hopeful, and more prayerful.⁴⁴⁰

It is valuable to pay attention to the remarks and suggestions from the theologians within the PCK. Ahn Seung-Oh evaluated ecumenical theology from the perspective of church growth. He argues that the church growth-centred concept of mission encountered a great barrier in the 20th century because of ecumenical theology. He presented three major paradigms of ecumenical theology: the paradigm of *missio Dei*, the paradigm of Humanization, and the paradigm of Enlivening life. He asserts that even though these three concepts were born with the intention of renewing past missions, they also contain serious limitations and side effects

ecumenical theology and is one of the prominent theologians who introduced and influenced the WCC’s ecumenical theology within the PCK.

⁴³⁶ At that time, as an executive of the foreign mission department in the PCK, he reflected that “if one looks into the mission statements between evangelical and ecumenical circles, it is very difficult to find any difference between the two since late 20th century. But in practice, in a real missionary situation, there is rare cooperation and partnership work between the two. In this respect, within evangelical and ecumenical traditions, the PCK may function as “bridge-builder” between the two”. Ahn Kyo-Sung, “Hanguk Jangrogyo Seongyoui Jeonryak” [The Mission Strategy for Presbyterian Church in Korea], *MAT* Vol.8 (2001), 182-183.

⁴³⁷ For instance, they were very proud of their leading role in hosting the WCC 10th General Assembly in Busan in 2013. The PCK gave a considerable amount of financial aid for the event, administrative support and man power. The researcher personally heard from an anonymous staff member in a crucial position in the PCK, saying proudly “It is only our church’s task to finish this event, other churches cannot do it”. It was his remarks emphasizing the PCK’s leadership that caused some disputes among the Protestant churches in Korea during the process of preparing for the event.

⁴³⁸ Kim Jung-Eun, “Faith and Theological Direction for PUTS”, *KPJT* Vol.18 (2002), 11-53; Sin Ok-Soo, “Jungsime Seoneon Sinhak” [Theology in the Centre], *KPJT* Vol.40 (2013), 37-69.

⁴³⁹ The PCK continually modified its goals for numerical church growth. Some of its goals for church plant and missionary sending were: a) in 1970 at the 58th General Assembly, “Double the Church” - goal: 1,000,000 church members, b) in 1974 at the 62nd General Assembly, “Church Plant Movement” - goal: 5,000 local churches, 1,500,000 church members, c) in 1984, at the 69th General Assembly, “International Mission Movement” - goal: 384 missionaries sending, d) in 1992, at the 77th General Assembly, “Double Increasing Total Number” - goal: 10,000 local churches, 4,000,000 church members, e) during 2002-2012, “Life-Giving Movement,” f) in 2008 at the 93rd General Assembly - “Movement of the PCK 3,000,000 church member” goal: 3,000,000 the PCK’s church members.

⁴⁴⁰ Glen Marshall, “A Missional Ecclesiology for the 21st Century”, 12.

which weaken the strengths of former mission work. In particular, when it is viewed from the perspective of church growth, these topics have limitations which can weaken the church's evangelism.⁴⁴¹ In a nutshell, according to his analysis, the PCK needs to recover and focus on its evangelical seedbed.

A different approach was taken by Han Kook-II. He maintained that mission should be the nature of the church and it should not be marginalized as a factor of church growth. Diagnosing current Protestant churches in Korea in relation to mission, Han gives some recommendations for the Korean church. First, for healthy church growth and mission activity to occur, the theology of mission should be firmly established on serious theological diagnosis and thinking. Second, the faith of the Korean church needs to have a comprehensive understanding of mission, illuminated by the core of the Gospel in its specific context. The missionary responsibilities should be carried out in the perspective of *missio Dei* rather than that of individuals or churches.⁴⁴² Third, the growth of domestic churches supplies dynamic power for foreign mission.⁴⁴³

Kim Dong-Sun strongly warns against limiting ecclesiology. He suggests that for relevant missionary endeavours to occur, the active cooperation and partnership in mission with the churches on the mission field are necessary. He recommends that the Korean church should go beyond the traditional Nevius Principle of self-supporting, self-governing, and self-propagating and move towards being a self-theologizing and self-contributing church.⁴⁴³

The above theologians, even though their perspectives are diverse, demonstrate the characteristics of missional ecclesiology within the PCK. Their assessments are theological reflections on the relationship between church and mission. They argue that the church needs to recover its core identity and nature. They see, up to present, that church activities have been focused on church growth. They have unanimously drawn attention to the Korean church's misuse of mission as a program of church growth.

3.4. Observations

The conversation of missional ecclesiology within the PCK did not start recently. It has been long discussed and practiced in the history of the PCK as missionary church. It also has been widely surveyed and debated among the theologians of the PCK. Even though the understanding of missional ecclesiology in the PCK has been ambiguous, some typical emphases were gathered from official documents and theological writings. The significant shift of understanding about missional ecclesiology was from the church's mission to God's mission, and from traditional evangelism to ecumenical partnership. The observed characteristics of missional ecclesiology within the PCK are as follows.

a) *Missio Dei* is the foundation for the understanding of mission. b) Ecumenical partnership is the method of mission. c) The PCK focuses on holistic mission. d) The focal

⁴⁴¹ Ahn Seung-Oh, "Gyohoe Seongjanghakui Gwanjeomeseo Bon Ecumenical Sinhak Ihae" [Understanding Ecumenical Theology in Terms of Church Growth Perspective], *MAT* Vol.27 (2011), 105-107.

⁴⁴² Han Kook-II, "120 years of Korean Mission and the Future of Korean Mission", 275.

⁴⁴³ Kim Dong-Sun, "Hangukgyohoewa Soengyosinhak: Jehandoen Gyohoeronul Geukbokeul Hyang Han Silcheonjeok Jeopgeun" [Korean Church and Mission Theology: A Practical Approach Towards Recovering a Limited Ecclesiology], unpublished paper. 1-17.

point of mission has gradually shifted from church growth to the nature of the church. The PCK is greatly concerned about life, peace, justice and reconciliation through involvement with socio-political engagement. e) In relation with foreign mission, the PCK understands that mission is not just mere church transplantation. It emphasizes church unity and partnership with other churches in the world. f) However, the PCK, with the tradition of the Presbyterian churches in Korea, also has a deep concern for church growth in the name of church renewal and missional church.

It was observed that the current understanding of missional ecclesiology within the PCK was heavily affected by the WCC's ecumenical theology. However, the ecumenical policy is not always welcomed by grass root congregations, pastors and even theologians. The tension between those for and against the WCC was extreme when the 10th WCC General Assembly was held in South Korea in 2013. Different understandings about the Roman Catholic Church mainly caused this tension. Moreover, ecumenical theology tends to lack debate on evangelism itself. From the official mission documents, the concept of mission is quite abstract and theoretical. Missional ecclesiology demands more concrete practice and witness of mission in its time and place. Even though the PCK's mission aims for holistic mission, it holds strongly to evangelical characteristics which have been its core values since the church's founding. It was also observed that, even implicitly, the PCK focuses on numerical church growth which weakens the commitment to the relationship between the Gospel and culture.

According to the '*mission matrix*'⁴⁴⁴ suggested by Richard Bliese, a former president of Luther Seminary in St. Paul, Minnesota, the PCK has several particular characteristics of missional ecclesiology. First, from its founding the PCK has had a strong identity as a missionary church and as an instrument and agent sent by God. Second, the PCK has also engaged with the world and society in two ways: evangelism and social salvation. When the nation was in the middle of desperate times like Japanese colonialism, the Korean War and Military regime, the PCK actively joined the grass root to give hope in Christ and searched for peace, reconciliation and justice. Third, the PCK is still struggling to build a relevant structure of missional church. It has recently started to develop missional leadership. The relationship between laypeople and pastors, presbytery and pastor, man and woman, has been discussed in the church.

The PCK, with an *evangelic and ecumenical* mission policy, may function as a bridge in foreign missionary endeavours. This function may work as a hinge between churches and conservative Korean missionaries. Aiming for holistic mission, the PCK may extend its wider understanding of mission to the foreign mission field.⁴⁴⁵ The *evangelic ecumenical* mission policy may also contribute to church unity in divided Korean churches. Ahn Kyo-Sung, insists that "our church [PCK] can encounter all the denominations of the churches in Korea.

⁴⁴⁴ Richard Bliese, "The Mission Matrix: Mapping Out the Complexities of Missional Ecclesiology", 237-248. The Mission Matrix is designed to serve as a tool for a church to analyse its life and witness through mapping out a holistic picture of a missional ecclesiology. Bliese suggests three categories that function interrelated and interdependent in missional ecclesiology: Identity (nature), Performance (ministry) and Architecture (organization). Each category asks questions on the issue: 1) how does the church defines its very existence? 2) how does a church engage the world and itself as a function of its identity?, 3) how does a church build or organize its ministries and activities in order to structure its life together? Richard Bliese, *Ibid*, 243.

⁴⁴⁵ Han Kook-II, "A Critical Reflection and Holistic Prospect on the Missiological Issues of Evangelical and Ecumenical Mission: PCK Perspective", 15-16.

Therefore, building bridges among other churches is the purpose of the PCK's being".⁴⁴⁶ It is obvious, therefore, that the PCK is proud of its theological broadmindedness and missiological accountability of church's function as bridges among other churches in Korea.

The goal of this study is to evaluate how the PCK's missional ecclesiology translated into the CEE context. The following chapters will examine how the PCK's missional ecclesiology has been practiced in the CEE context and how it has continued as a tangible and visible form of the Gospel. This study, therefore, will examine how the PCK's missionary endeavour in CEE started and how the PCK's understanding of missional ecclesiology was translated into the CEE context.

⁴⁴⁶ Ahn Kyo-Sung, "Dari Notnun Gyohoe, Damul Ssatnun Gyohoe" [Church, with Building Bridges or Bricks], *The Kidogkongbo*, Vol.2962 (20 September 2014), 22. This *evangelic ecumenical* character of theological stance needs accountability on the local church level, because as Han Kuk-II characterized, "Even though the PCK, as taking a more moderate stance on theology in between the conservative and liberal positions, as a member of the WCC and the NCKK, it officially pursues an ecumenical movement, though in practice most of the church leaders, ministers and laypersons prefer the evangelical tradition. Moreover many pastors and church members have negative perceptions of the ecumenical movement." Han Kuk-II, "Bokeumjuuiwa Ecumenical Seongyoui Tonghapjeok Gwajewa Jeonmang" [Integral Task and Prospect in Evangelical and Ecumenical Mission] in Preparation WCC 10th General Assembly and Korean Church, PCK (2012), 94.

IV. The PCK's Mission in CEE

4.1. Introduction

The previous chapters of this study have surveyed the historical development and the background of missional ecclesiology in the Korean context. This study also explored the missional ecclesiology within the PCK, tracing it back through its history. Through these observations, the church's characteristics of missional ecclesiology were discovered. It is notable to observe that even though the PCK has been inclined to an ecumenical understanding of mission, the foundational root has been deeply based on evangelism. The discrepancy between official documents and non-official perspectives in understanding mission has been apparent. Finally, it is crucial to note that the characteristic of the PCK's theology is *evangelical ecumenism* on which the church tries to shape its definition and methods of missionary endeavour.

This chapter goes into the context of CEE to examine how the PCK's characteristics of missional ecclesiology have translated in that region. Thus, it is necessary, in this chapter, to see how the PCK's missionary movement began in CEE. This general description and survey of the PCK's presence in CEE may help to understand its missionary endeavour in the cases of the Czech Republic and Slovakia.

Few written documents of the missionary movement in CEE have been preserved by the PCK.⁴⁴⁷ The lack of documents is probably the result of the short missionary history in this area. There is also an absence of informative resources in CEE itself. The history and background of the mission context in CEE, however, have been well researched by Western missiologists.⁴⁴⁸ From the Asian perspective, especially among Korean theologians, it is difficult to find the history of missionary efforts and theological thinking in CEE. Only one theologian's missionary pilgrimage in CEE provides the contextual and missionary situation

⁴⁴⁷ Only a biography about one missionary in Ukraine has been published. Jeong Haeng-Up, *Ojik Bokeum Seongyo* [Only Gospel Mission: Biography of missionary Choi Young-Bin in Ukraine] (Seoul: Kumran, 2013). Recently the missionary story from Africa has been published. PCKWM, "*Seongyo Hyonjang Iyagi Africa*" [The Story of Mission Field in Africa.] (Seoul: PCK), 2012. The missionaries working in Africa contributed their understanding of mission, mission strategy and missionary endeavour in Africa to the book.

⁴⁴⁸ Anne-Marie Kool the head of the Osijek Institute for Mission Studies of the Evangelical Theological Seminary in Osijek and an external supervisor as Professor of Missiology at the Károli Gáspár Reformed University in Budapest, surveyed the foreign missionary movement from the Protestant Churches in Hungary. Anne-Marie Kool, *God Moves in a Mysterious Way: The Hungarian Protestant Foreign Mission Movement (1756-1951)* (Zoetermeer: Boekencentrum, 1993). Her other articles on the issue of missions in CEE will be shown throughout this chapter. Dorottya Nagy, Professor of Missiology at Protestant Theological University in Amsterdam, has fully researched the formation and expansion of Chinese Christianity in Hungary and Romania with a theological perspective on migration. Dorottya Nagy, *Migration and Theology: The Case of Chinese Christian Communities in Hungary and Romania in the Globalisation-Context* (Zoetermeer: Boekencentrum, 2009). Peter F. Penner, a former director of International Baptist Theological Seminary in the Czech Republic and currently the Director of Advanced Studies at TCM in Austria, also contributed to informative research of missionary movements in CEE, especially in the region of the former Soviet Union. For example, Peter Penner, "Critical Evaluation of Recent Developments in the Commonwealth of Independent States", *Transformation* 20/1 (January 2003). And Peter Kuzmic, the founder of Evangelical Theological Faculty in Zagreb/Osijek, Croatia, and Miroslav Volf a Professor of Systematic Theology at Fuller Theological Seminary, are the foremost scholars and theologians who gave an informative response about missionary context in Eastern Europe, especially in the Croatia and the Balkans. See Peter Kuzmič, "Christian Mission in Europe", in James M. Phillips and Robert T. Coote (eds.), *Toward the 21st Century in Christian Mission* (Grand Rapids: Wm. B. Eerdmans Publishing, 1993) and Miroslav Volf, "Fishing in the neighbour's Pond: Mission and Proselytism in Eastern Europe", *IBMR* Vol.20, No.1 (January 1996)

of the region before and after 1989.⁴⁴⁹ On this point, it is enormously valuable and quite interesting to observe how the PCK understood CEE and translated its mission theology into a place which was thought to be a “spiritually empty place” during the Communists period of the Soviet Union.

The lack of the material, however, does not mean “nothing happened” in CEE. Through collecting and knitting together the separated materials, this chapter will show that “something happened” in the period before and after 1989. The aim of this chapter, therefore, is to survey the missionary movement in CEE by the PCK, simply describing who, what, how, why and when. To accomplish the purpose of this chapter, the current study will also survey the PCK’s missionary motivation, foreign mission policy and strategy. Through observation, this study will explore the main missiological issues that emerge from its missionary endeavour in CEE.

So, the present chapter will first trace the historical development of the PCK’s missionary movement in CEE while describing its missionary endeavour, strategy and policy. (4.2) It will then deal with the main missiological issues that emerged from the history of the PCK’s missionary endeavour in CEE. (4.3) This chapter will close with final observations. (4.4)

4.2. The PCK’s Missionary Movement in CEE

4.2.1. Background of the PCK’s Presence in CEE

The presence of the PCK’s missionary movement in CEE was the result of its foreign missionary history. The foreign missionary endeavour of the PCK began in 1907 when the first independent Presbytery was formed. As was mentioned earlier, the PCK sent a pastor to *Jeju* Island which is in the Southern part of the Korean peninsula. Even though *Jeju* Island is located within the Korean peninsula, the missionary work on *Jeju* was considered a “foreign mission” because of cultural and social differences from the mainland.⁴⁵⁰ The missionary that was sent was one of the first seven ordained pastors in the history of the PCK. Charles Allen Clark, an American missionary in Korea serving as a faculty member of The Presbyterian Theological Seminary in *Pyongyang*, described the establishment of the foreign mission board as a “great event”.⁴⁵¹ The development of the mission to *Jeju* was supported by local Presbyterian churches through their prayers and financial support.⁴⁵² Allen D. Clark, a former missionary to Korea, wrote, “The PCK felt such a deep debt of gratitude to Christ for blessings received that, with only seven precious ministers, newly ordained, they dedicated one of these men to the

⁴⁴⁹ Ahn Jae-Eun, *Gukgyung Eopnun Bokeumui Meari* [The Echo of the Gospel beyond Borders: Missionary Pilgrimage in CEE] (Seoul: Word of Life Books, 1992). In this book, Ahn who finished his doctoral programme at Károli Gáspár Reformed University in Budapest, Hungary, introduced the various churches’ condition before and after 1989 in CEE.

⁴⁵⁰ For example, its native people speak a unique dialect and have a culture distinct from the Koreans living on mainland. The island was once used as a place for exiles and prisoners because of its remoteness from the peninsula. Until the early part of the 20th century, the location made the residents of Jeju Island feel isolated from the mainland. This is why the mission endeavour to Jeju Island was considered a “foreign mission.” Park Timothy Ki-Ho, “A Two-Thirds World Mission on the Move: The Missionary Movement of the Presbyterian Church in Korea”, Ph.D. dissertation (Fuller Theological Seminary, 1991), 34. And Lee Jun-Jae, “Church-Based Missionary Sending: Preparing Home Grown Woori Missionaries in the Presbyterian *Tonghap* Church in Korea”, D.Miss. dissertation (Fuller Theological Seminary, 1997), 13.

⁴⁵¹ Charles Allen Clark, *The Korean Church and the Nevius Methods* (New York, Chicago: Fleming H. Revell Company, 1930), 145.

⁴⁵² William N. Blair, “Mission work of the Korean Presbyterian Church”, *The Korean Mission Field* (Seoul: Federal Council of Protestant Mission in Korea, 1915), 268-269.

work of carrying the Gospel to those who did not know the truth of salvation”.⁴⁵³ This attitude of repaying the debt of salvation along with a sense of ‘gratitude’ and the idea of giving a ‘thank-offering’ promoted the foreign missionary movement within the PCK. This embryonic character of missionary endeavour greatly influenced the PCK’s missionary movement, and developed further in its spirit of evangelism.⁴⁵⁴

The PCK’s missionary identity, paying back the debt of salvation, was clearly manifested in 1912 when the newly organized General Assembly decided to try cross-cultural mission to celebrate the foundation of the organization.⁴⁵⁵ This motive was similar to that of the first independent Presbytery that launched an outreach mission to *Jeju* Island to express the joy of organizing the Presbytery. Allen D. Clark wrote, “Just as the work on *Jeju* Island was begun as a thank-offering for the establishment of the Presbytery in 1907, so it was decided to start another mission to Chinese, in Shantung Province”.⁴⁵⁶ The PCK moved to pay its debt to the Chinese people, sending three pastors in 1913 as the first cross-cultural missionaries in the church’s history.⁴⁵⁷ The sense of being a debtor became a driving force to spur the PCK in its missionary movement just as Paul did missions with a deep sense of debt to God’s grace.⁴⁵⁸

The spirit of evangelism along with rapid church growth directly contributed to missionary mobilization toward world mission. In the late 1980’s social factors such as the Seoul Olympics in 1988,⁴⁵⁹ the deregulation of foreign currency, and the free travelling policy,⁴⁶⁰ contributed to the foreign missionary movement. Church growth factors such as revival, evangelical zeal, prayer, and tithing also helped to enhance the movement.⁴⁶¹ The popular *cliché* in the Protestant churches in Korea, “If you want your church to grow, then your church should participate in world mission”,⁴⁶² demonstrate the correlation between church growth and world mission. Most importantly, the Lausanne Movement for World Evangelization significantly contributed to the awakening of the modern Korean missionary

⁴⁵³ Allen D. Clark, *History of the Korean Church* (Seoul: The Christian Literature Society of Korea, 1961), 145-146.

⁴⁵⁴ Lee Jun-Jae, “Church-Based Missionary Sending: Preparing Home Grown Woori Missionaries in the Presbyterian Tong Hap Church in Korea”, 16.

⁴⁵⁵ PCK, the Minutes of the 1st General Assembly (1912), 21.

⁴⁵⁶ Allen D. Clark, *History of the Korean Church*, 149.

⁴⁵⁷ PCK, the Minutes of the 2nd General Assembly (1913), 8.

⁴⁵⁸ Lee Jun-Jae, “Church-Based Missionary Sending: Preparing Home Grown Woori Missionaries in the Presbyterian Tong Hap Church in Korea”, 23.

⁴⁵⁹ In 1988, Korea hosted the summer Olympics in Seoul. This was an historical event for the country and the Protestant Churches as well. Before the Seoul Olympics, the world associated Korea with the Korean War. Many people were not certain of Korea’s location. After the Olympics, through the Korean government’s diplomatic efforts, the world had the opportunity to see the county’s remarkable economic growth and was challenged by the explosive growth of its churches. Kang Sung-Su explains that “After the Seoul Olympics, the Korean missionaries were no longer seen as inferior people, but viewed with respect and interest. This event provided the missionaries an entrance into the people’s minds.” Kang Sung-Su, “Toward a New Direction for the Two-Third World Mission in Asia: A Korean Church Case Study”, Ph.D. dissertation (The South Western Baptist Theological Seminary, 1998), 58.

⁴⁶⁰ After the Seoul Olympics, the government announced the freedom to travel. Civilians were able to travel to the counties of the former Soviet Union and China due to bilateral diplomatic agreements. Park Timothy Ki-Ho explains the relationship between the open door policy and mission: “This facilitated the moment of Korean Christians abroad. Through their movement, information of mission field was gathered and direct survey on mission field where their missionaries work proved the validity of their missionary movement”. Park Timothy Ki-Ho, “A Two-Thirds World Mission on the Move: The Missionary Movement of the Presbyterian Church in Korea”, 124.

⁴⁶¹ Cho Jang-Yun, “Factors Contributing to the Development of the Modern Korean Missions Movement: A Historical Analysis”, 115-122. And see on this material relating the issue of contributing factors of missionary movement in protestant churches in Korea. Park Timothy Kiho, “History and Growth of the Korean Missions Movement”, in Beth Snodderly and A. Scott Moreau (eds.), *Evangelical and Frontier Mission Perspectives on the Global Progress of the Gospel* (Oxford: Regnum Books International, 2011), 126-135.

⁴⁶² Cho Jang-Yun, *Ibid.*, 115.

movement.⁴⁶³ The missionary movement continued until Korea became number two among missionary sending countries of the world.⁴⁶⁴

The aspect of foreign mission significantly shifted after the 1988 Seoul Olympics. This shift was from ‘mission society’ to ‘church denomination’. By the middle of the 1980s the foreign missionary movement was mainly conducted by mission societies which had little connection to the church denominations. This changed when they experienced a shortage of manpower and financial support. When the church and denominations took responsibility in the 1990’s, the foreign missionary movement started to boom. Since then, each denomination has developed its own system for recruiting, mobilizing, educating, training and sending its missionaries. Some large local congregations joined the foreign missionary movement as well.⁴⁶⁵

The missionary movement in CEE by the Korean churches was conducted in the same way as the foreign missionary efforts had been done since the late 1980s. The Korean foreign missionary movement in CEE started after the fall of the Iron Curtain. They believed that it was by “the grace and opportunity of God”.⁴⁶⁶ On the one hand, the missionary movement to CEE was a trial for spreading the Gospel into the hidden places of the world. On the other hand, it was a search for how to respond to the decrease of church growth at home. CEE was a good mission field for the Protestant churches in Korea to practice their evangelic zeal and to explore possible remedies for church decrease. They believed that God had given them the opportunity to go into places that had been previously inaccessible.

The Protestant churches in Korea did not consider Europe to be a mission field. This understanding originated from their strong belief that mission was merely evangelism. For them, Europe was already Christianized and did not need to be evangelized. This understanding can be seen in a 30-year-old survey among pastors of the PCK.⁴⁶⁷

What then was the PCK’s missionary motivation towards CEE? When did its missionary movement in CEE begin? The answers to these questions are closely related with the historical fall of the Soviet Union. The fall of Soviet Union and the Iron Curtain supplied the opportunity for the influx of missionaries from around the world. That was the primary motivation for the Churches around the world and for those in Korea as well. The churches and Christians in Korea considered this historical event as a precursor of reunification on the Korean peninsula. The fall of the Communist bloc in Eastern Europe gave the Korean church hope for mission in North Korea. They expected the experience of mission in CEE could be a

⁴⁶³ Lee Tae-Woong, *Hanguk Gyohoeui Haeoe Seongyo: Geu Irongwa Silje* [Overseas Mission in Korean Church: Its Theory and Practice] (Seoul: Joy Mission Press, 1997), 51.

⁴⁶⁴ According to a 2013 report from Gordon Conwell Theological Seminary, however, South Korea lost its number 2 sending spot to four unlikely contenders. She is now in 6th place. This report astonished the Protestant churches in Korea and caused them to evaluate their views from different angles. These statistics gave the Protestant churches in Korea a great opportunity to rethink their thinking on sending missionaries. Gordon Conwell Theological Seminary, *Christianity in its Global Context, 1970-2020: Society, Religion, and Mission* (Centre for the Study of Global Christianity, June 2013), 76-77.

⁴⁶⁵ Lee Jin-Gu, “Hanguk Gaesingyowa Seongyo Jegukjuui” [The Protestant Churches in Korea and Mission Imperialism] in *Muryehan Bokeum* [The Insolent Gospel] (Seoul: Sanchaekjadeul [flâneur], 2007), 80-81.

⁴⁶⁶ Lee, Jin-Gu, *Ibid.*, 80.

⁴⁶⁷ According to a survey by Hur Dal-Soo in 1987, the pastors in the PCK responded “none” in Europe when they were asked “where would be the priority place for the Korean missionary?” Comparing to other places, Asia and Africa (93.5%) and Middle and South America (6.5%), it is astonishing that completely no pastors selected Europe (0%) as mission-demanding country. Even though this research is old it demonstrates that the pastors in the PCKT had little motivation to do missionary work in Europe. Hur Dal-Soo, “The Foreign Mission of the Korean Presbyterian Church”, D. Min. dissertation (Fuller Theological Seminary and Asian Centre Theological Studies and Mission, 1987), 166-167.

valuable lesson for a future mission to their ethnic people in North Korea. The world also considered this to be a time where the opposition and polarity between Democracy and Communism had ended and new era of cooperation, harmony and integration had begun. Some historians even maintained that the 21st century began in the 1990s.⁴⁶⁸ The freedoms of *perestroika* in the late 1980s and the collapse of the Soviet Union in 1991 provided the perfect open door for missionary work in the Former Soviet Union.⁴⁶⁹

This missionary atmosphere was not so different for the Protestant churches in Korea. The Korea Research Institute for Mission (KRIM) designated the CEE region as one of the “recommended places” for short-term mission work in 2004. It explained that these areas were generally safe and open to the Gospel and statistics showed a lower percentage of evangelical Christianity in this region.⁴⁷⁰ However, the Protestant churches in Korea did not properly understand the real ecclesial context of CEE. They did not recognize that there were different churches in CEE, not only evangelical but also more dominantly mainline churches, such as the Roman Catholic Church, the Orthodox Church, the Czech Brethren Church, the Lutheran Church, and Reformed Church which naturally created the diverse ecclesial landscape in CEE.

The PCK’s presence in CEE was due to the same motivation as other Protestant churches in Korea. This missionary motivation was strengthened by the understanding of the political and historical situation in CEE. The PCK considered the fall of the Iron Curtain and the Soviet Union in CEE as the starting point of the missionary movement. When writing the Confession of Faith for the 21st Century in 1997, the PCK clearly stated that the changing landscape in Eastern Europe necessitated a new confession.⁴⁷¹ The purpose of the confession was pronounced that “the PCK needs to confirm the church’s identity in this rapidly changing context, through cooperation and unity with other churches, and should actively devote ourselves for the evangelism and *missio Dei*”.⁴⁷² This document clearly proclaims the church’s identity in a dramatic changing world after the collapse of the Soviet Union.

4.2.2. History of the PCK’s Missionary Movement in CEE

The PCK’s missionary movement in CEE was closely related with the movement in Western Europe. The relationship has some intimate connections. 1) The PCK’s missionary movement in Western Europe has a longer history than the one in CEE. 2) The diaspora Korean churches in Western Europe contributed to the missionary endeavours in CEE. The missionaries and diaspora Korean churches in Western Europe started to evangelize Eastern Europe when the Iron Curtain fell. 3) The PCK’s Mission Society in Europe (*Euromission PCK*) was not divided into Western and Eastern Europe, rather the two have worked together from its establishment. In this respect, the history of the missionary movement in Western Europe is worth surveying as part and initiator of the mission work in Eastern Europe.

⁴⁶⁸ See the articles of Alfredo Fernandez Rodriguez, a Cuban journalist. “Two Decades that are Three” *Havana Times* (19 December 2009), <http://www.havanatimes.org/?p=17245>. Accessed on 6 December 2014. And John Lukacs, a Hungarian American conservative historian, “The End of Twentieth Century: Historical Reflections on a Misunderstood Epoch”, *Harper’s Magazine* Vol.286 (1 January 1993).

⁴⁶⁹ John McNeill, “Lessons from Korean Mission in the Former Soviet Region”, *IBMR* Vol.36, No.2 (April 2012), 78-82.

⁴⁷⁰ Korea Research Institutes for Mission (KRIM). krim.org. Accessed on 17 December 2014.

⁴⁷¹ PCK, “PCK’s Confession of Faith for 21st Century”, *Church Constitution*, 174.

⁴⁷² PCK, *Ibid.*, 174-175.

The fall of the Berlin Wall was a turning point in the history of the PCK's missionary movement in CEE. The PCK started to recognize the missionary situation in CEE after the collapse of the Soviet Union. It then actively sent missionaries during the 2000s. Recently the PCK started to reflect on their missionary endeavour in CEE (including Europe) since 2011. They divided their endeavour into four periods: 1) Before 1989, 2) 1990-2000, 3) 2001-2010, 4) after 2011.

4.2.2.1. Before 1989

Diaspora Churches in Western Europe

The PCK's missionary movement in Europe goes back to the year 1976. According to data from the PCKWM,⁴⁷³ Rev. Kim Jong-Ryul was sent to West Germany for the first time through cooperation between the *Evangelische Kirche in Deutschland* (EKD) and the NCKK. According to the bilateral ecumenical agreement, he was sent to Stuttgart as a cooperative missionary in *Diakonisches Werk Württemberg* (DWW) in May 1976. He pastored a diaspora Korean church in the Southern part of Germany, *die Evangelisch-Koreanische Nambu Gemeinde*, where at that time almost 2,000 Koreans, mainly nurses, miners, spouse of Americans, and students needed pastoral care.⁴⁷⁴ The diaspora Korean churches in Germany were established by miners and nurses whom the Korean government sent to the area after 1963. Some students, nurses, and individual trainees from South Korea had already been in West Germany since the late 1950s.

Mass migration, however, did not begin until the 1960s, when West Germany invited nurses and miners from South Korea as - *Gastarbeiter* - (guest worker). Their recruitment of labourers from South Korea was driven primarily by economic necessity. The Korean Christians already had regular worship meetings before pastor Kim Jong-Ryul was sent there as a missionary. He was invited to take care of Korean Christians who attended a German congregation but who had difficulty with the German language. This original congregation became a mother church, and divided into four congregations. They functioned as crucial missionary centres in Germany.⁴⁷⁵ So, it is vital to note that the immigrant Korean Christian community itself was the crucial missionary agent through which the diaspora Korean churches have been established in Germany. Other diaspora Korean churches in Germany have since been started in Frankfurt, Hamburg, Fulda, Wiesbaden, Heidelberg, Düsseldorf, Ulm, Bohn, Göttingen, Berlin, Saarbrücken, Münster, Hannover, Freiburg, Munich and Dresden.

In 1979, the PCK joined in a bilateral mission partnership with *Evangelisches Missionswerk in Südwestdeutschland* (EMS).⁴⁷⁶ Through this mission agreement, the PCK provided an active ecumenical partnership with *Evangelische Kirche der Pfalz*, and sent some pastors. Recently, this partnership was enlarged to include the Reformed Church in Ghana.⁴⁷⁷

⁴⁷³ This data was documented by Rev. Lee Kwang-Guk who was on staff with PCKWM as the Europe coordinator. The data was delivered by the personal E-mail, on 12 November 2014.

⁴⁷⁴ Huh Seung-Woo, "German, German Evangelical Church and Korean Evangelical Church in German: The Present and future from a Perspective to Evangelization of Europe", *MAT* Vol.33 (2014), 196-204.

⁴⁷⁵ www.numbugemeinde.org. Accessed on 18 December 2014.

⁴⁷⁶ PCK, the Minutes of 64th General Assembly (1979), 39-41.

⁴⁷⁷ *The Kindokgongbo*, Vol.2625 (4 September 2007).

In 1980, the Immanuel Church in Stockholm, Sweden asked for a Korean pastor who could take care of Korean people in the church. Even though there was no mission partnership between the two, the Immanuel Church in Stockholm asked the PCK for a pastor to spiritually nurture the Korean people who had been participating in their English language worship service since 1978. Those attending were immigrant Koreans, diplomatic officials, staff of trading companies, and researchers. This service did not fulfil their “Korean-spiritual” mind needs. They then started their own regular prayer meeting. They also asked Immanuel Church for a Korean pastor. The church then asked the PCK for a pastor for the Korean community in the church. The Immanuel Church, without official mission partnership with the PCK, has actively enlarged the aspect of this missionary connection to the Korean church. Since 1999, the church has joined in a sister relationship with *Choongshin* Presbyterian church in Seoul, South Korea, one of the congregations in the PCK.⁴⁷⁸

The Immanuel Church is a multi-cultural congregation with three different language communities, English, Korean and naturally Swedish. Their openness is reflected in the church’s picture book. The introduction of the book states, “Our lives are moulded through encounters with others. Living together is important for our destiny: we gain new insights and perspectives. When we meet, we have a much deeper and clearer idea of who we are. Living with others releases joy and eases our burdens”.⁴⁷⁹ The Korean community gives insights to and learns from the different cultures in the church. The Korean community has no concrete mission contact with CEE, nevertheless it has been actively involved in supporting theological students in *Tahan* Theological College in Myanmar.⁴⁸⁰

In 1980 a diaspora Korean church was established in Vienna, Austria.⁴⁸¹ It was the result of a request for a Korean pastor by the Austrian church to the PCK the previous year.⁴⁸² The congregation first focused to owning a church building and in the end was able to buy a building in 1990 through help from the *Busan Gukje Seongyohoe* [Busan International Mission Society].⁴⁸³ The mission society was organized by the Busan presbytery of the PCK in 1979, and now has supported 20 missionaries in 10 different countries of the world. It was originally started to aid a missionary in Indonesia who lacked financial support.⁴⁸⁴ For obtaining their building, the diaspora Korean church in Vienna turned its attention to church growth. Its work resulted in the establishment of diaspora Korean churches in Salzburg in 1981 and Linz in 1990.

In 1978 a diaspora Korean church was started in Geneva, Switzerland by the workers, researchers and staff of trading companies. At first the church members gathered together listened to Korean preachers on audio tape. Later they asked Rev. Dr. Mun Cyris Hee-Suk, a former professor of Old Testament in PUTS and who worked as an Associated Director at

⁴⁷⁸ PCK Europe Mission Society, “Yejang Europe Seongyoe Daehan Bunseok, Pyungga, Jeonmang” [Analysis, Evaluation and Prospect in PCK’s Europe Mission], unpublished document collected by missionaries among the PCK for the evaluation of their mission work, (Munich 2010), 6.

⁴⁷⁹ Ylva Eggehorn (ed.), *For You* (Falth & Hassler, Varnamo: Stockholm, 2007), 11.

⁴⁸⁰ See the homepage of the congregation. <http://www.immanuel.se>. Accessed on 4 December 2014. According to the witness from Cho Chung-II, the pastor of the Korean community in Immanuel Church, this missionary endeavour has initiated from the discussion with Rev. Keum Joo-Seop, at that time a former executive secretary for Mission Program in Council of World Mission, at the annual missionary conference of PCK in Greece in 2012 and went together to the seminary at Myanmar in 2013, and then actual support has initiated from 2014. Personal conversation with Cho Choong-II, 9 September 2015 at Komárno, Slovakia.

⁴⁸¹ PCK, the Minutes of the 65th General Assembly (1980), 130-131.

⁴⁸² See the homepage of the congregation, <http://viennachurch.at>. Accessed on 4 December 2014.

⁴⁸³ The Minutes of 75th General Assembly (1990), 421.

⁴⁸⁴ *The Kidokgongbo*, Vol.2973 (6 December 2014), 26.

Ecumenical Institute at *Bossey* in Switzerland for 6 years, to preach for the congregation in 1983. In 1986 Rev. Dr. Park Seong-Won who had worked in WARC as an Assistant to the General Secretary, was sent as a missionary by the PCK to preach for the congregation.⁴⁸⁵ At that time the congregation divided into two groups due to conflict, but was reunited again in 1997. Since that time the congregation has been taken care of by pastors from the PCK. The congregation did not have an active relationship with the CEE mission. Because of the locality in Switzerland they were involved in ecumenical affairs with other churches.

A diaspora Korean church was also started in Paris, France. In 1987 a pastor from the PCK was invited to care for the congregation in Paris.⁴⁸⁶ The congregation started to support the Albania mission in 1992. The congregation supported Lee Hyang-Mo, a PCK missionary who was sent to Germany in 1985.⁴⁸⁷ He started the Albania mission and later was officially sent to Albania in 1994. The pastor of the congregation put a high value on Lee's sacrifice and efforts for the Albania mission, stressing, "How proud of him traveling long distances from Germany by train, ship, and airplane for the missionary work".⁴⁸⁸

The PCK's Foreign Mission Policy

The PCK followed mainstream mission policies along with other Protestant churches in Korea.⁴⁸⁹ At the 67th General Assembly in 1982, the PCK accepted a foreign mission policy which stressed the importance of foreign mission specifically for the evangelism of Asia.⁴⁹⁰ Between 1980 and 1984 the church adopted the slogan 'church for the world'.⁴⁹¹ The necessity for world mission was expressed as "at this time of celebrating a century of Christianity, our church [PCK] has grown into a huge denomination with 4,000 congregations and 1,200,000 members and having an increased and urgent missionary accountability".⁴⁹² This missionary accountability triggered a mission policy both for domestic mission and world mission in 1982. The document announced two large mission tasks, 'evangelism in Asia' and 'Korean diaspora mission'.⁴⁹³ The foreign mission policy now was mainly confined to regions with the same cultural background and adjacent continents.

The mission policy called for the support and training of the diaspora Korean churches. It stressed that,

"Our people have spread out almost everywhere in the world. We must attempt to evangelize not only the first generation but also second and third with a deep concern. The Korean people in the world do not live a happy life. In some ways, they struggle with hardship and loneliness. Therefore, the churches in the homeland should concern themselves with mission policy for ethnic Koreans through a

⁴⁸⁵ PCK, the Minutes of 71st General Assembly (1986), 149.

⁴⁸⁶ *The Kidokgongbo*, Vol.2430 (20 September 2003). According to the data from PCKWM, however, the pastor was officially sent by the church as a missionary in 1989.

⁴⁸⁷ PCK, the Minutes of the 71st General Assembly (1986), 148-149.

⁴⁸⁸ *The Kidokgongbo*, Vol.2247 (3 June 2000).

⁴⁸⁹ According to Kim Eun-Soo, a professor of missiology at Jeonju University, the foreign mission policy in protestant churches in Korea can be summarized within four different types: Three-self policy, Faith mission policy, Church growth mission policy and Ecumenical mission policy. Kim Eun-Soo, "Policy and Situation on Foreign Mission", 49-72.

⁴⁹⁰ PCK, PCK's Mission Policy, the Minutes of the 67th General Assembly (1982), 59-63.

⁴⁹¹ The PCK made a long-term mission plan each 5 year since 1970: Church as Growing (1970-1974), Church for Korea (1975-1979), and Church for World (1980-1984).

⁴⁹² PCK, PCK's Mission Policy, The Minutes of the 67th General Assembly (1982), 59.

⁴⁹³ PCK, *Ibid.*, 62.

close connection with Korean diaspora churches.... Among the second or third generations, there are some faithful people who want to be involved in the Third World mission, and they are crucial missionary resources especially for the Peoples Republic of China”.⁴⁹⁴ (Translated by the researcher)

In this document, the necessity for the Korean diaspora mission is pronounced. Interestingly enough, the document sees the Korean diaspora simultaneously as a ‘mission target’ and a ‘mission agency’.

Mission Prayer for the Communist Countries

The PCK’s missionary movement in Europe was initiated during this time. Because the CEE was still under the control of the Soviet Union, there was no trace of the PCK mission work in CEE. Nevertheless, some Korean missionaries and churches at home and abroad prayed for the opening of the door for evangelism in CEE and other communist countries. Their prayer for CEE was indirectly connected to the possibility of mission for North Korea, the Peoples Republic of China and CIS. The division between South and North Korea stirred the Korean churches to be concerned for any communist countries at that time. The mission strategy for CEE was to broadcast into those countries and distribute Bibles and Christian books through the broadcasting mission.⁴⁹⁵

The PCK’s concern for mission to North Korea started in 1974. After attending a mission conference in Japan, Kim Chang-in, a pastor of *Choonghyun* church in Seoul, heard about the condition of North Korea mission and established a “Seed Mission” for North Korea. It was later enlarged into an association of “Christian Mission for North Korea” in 1977. Mission for North Korea called for a theological foundation, which naturally extended to reconciliation and peace for the world. The PCK’s Confession of Faith in 1986 clearly states,

“We believe that our divided country is not God’s will. We believe God wants our country to be one. So, we Christians must strive for the unification and salvation for our country. God does not want individuals to be controversial. We need to work toward peace and reconciliation in this land, avoiding any conflicts, following what Jesus Christ fulfilled”.⁴⁹⁶ (Translated by the researcher)

Prayer for CEE was closely related with prayer for the communist countries including North Korea. The PCK joined the international consultation on the church’s role in reducing tensions and realising peace and reunification of Korea in Glion, Switzerland in 1988. At the consultation, some delegates also participated from communist countries such as the Federal Republic of Germany, the USSR and Czechoslovakia. Historically, it was the first time that church members from the North and South joined worship together after the division. They also accepted the statement, “Glion Declaration on Peace and the Reconciliation of Korea”.⁴⁹⁷ This document demonstrated not only the church’s role for peace and reunification of the

⁴⁹⁴ PCK, *Ibid.*, 63.

⁴⁹⁵ The Christian Broadcasting System (CBS) was established in 1946 and the Far East Broadcasting Cooperation (FEBC) was established in 1956 for mission to North Korea and other communist countries.

⁴⁹⁶ PCK, The PCK’s Confession of Faith in *Church Constitution* (Seoul: PCK, 2002), 168-169.

⁴⁹⁷ Park Seong-Won, “Pyunghwawa Hwahaewi Mundeula Meorirul Duljeoda!” [Lift Up Your Heads, O Gates of Peace and Reconciliation! - Peace and Reconciliation of the Korean Peninsula: Initiative of Ecumenical Community], *MAT* Vol.15 (2005), 83-84.

Korean peninsula, but also gave hope for the unity of the churches in communist countries. This hope increased when the church leaders from communist countries in CEE participated in the 22nd WARC General Assembly in Seoul in August, 1989. The WARC sent a message to the Christians in North Korea who could not attend the conference, “We will continuously pray for you, acknowledging that we are one in Christ”.⁴⁹⁸ The PCK evaluated the meaning and achievement of the conference as, “It was a great opportunity to enhance the sharing, understanding and cooperation in mission among the 40 church leaders from communist countries”.⁴⁹⁹

Thus, the importance of the PCK’s mission in CEE was gradually discovered by the diaspora Korean churches in Western Europe and Korean churches in the homeland during the 1980s. Their mission prayer was for North Korea and China, but it was also for the freedom and peace in all communist countries around the world including Eastern Europe.

4.2.2.2. 1990-2000

*KIMCHI Conference*⁵⁰⁰

The PCK’s missionary movement in CEE has been vigorously pursued after the fall of the Berlin Wall and following the collapse of the Soviet Union. The attempts to evangelize CEE from the diaspora Korean churches in Western Europe, though temporal and intermittent, were strengthened by these events. The PCK’s missionary movement in CEE was extended and enlarged to more countries in the 1990s. The countries in Eastern Europe were “close yet distant” neighbours to Western Europe, but after 1989 the circumstances changed enormously. Naturally, for the Protestant churches in Korea the historical events also provided opportunities for their missionary movement to go to places they had not known. In a nutshell, the missionary zeal for Eastern Europe has increased, been encouraged and actualized both in diaspora Korean churches and Korean churches in the homeland since 1989.

Within this atmosphere, *Seoul* Presbyterian church, one of the PCK’s congregations in Seoul organized a historical conference for the revival of Eastern Europe churches in November 2, 1990. The conference was organized by the Korean Institute for Missions and Church Growth International (KIMCHI) which mainly aims to share the Korean church’s growth with other churches in the world.⁵⁰¹ It is vital to remember that at the very first conference, the institute invited 33 pastors from 7 different countries in CEE, such as Yugoslavia, Romania, Bulgaria, Hungary, Czechoslovakia, USSR and Poland.⁵⁰² The original

⁴⁹⁸ PCK, The Minutes of the 74th General Assembly (1989), 339.

⁴⁹⁹ PCK, *Ibid.*, 343.

⁵⁰⁰ Korean Institute for Missions and Church Growth International (KIMCHI) was founded in 1990 to provide the International Church Community with opportunities to observe and search the growing Korean church. It was approved as part of the ongoing work of the Lausanne Movement in March 1996.

⁵⁰¹ The goals of the KIMCHI seminar are 1) to provide an opportunity for Christians in other countries to observe and experience the spiritual renewal and church growth in the Korean churches, 2) to foster closer fellowship between the Korean churches and the churches of other countries and to learn their positive contributions to the Korean church, 3) and to enlarge the missionary vision within the Korean church and to find the best mission strategies in different parts of the world, 4) and to implant the vision of church renewal and growth at the local church level in Asia and other continents. Unpublished Seminar Workbook, KIMCHI Seminar, *Choonghyun* Presbyterian Church (2-12 November 1990, Seoul, Korea), 2.

⁵⁰² The names and countries of the participants were: 1. Assen Peitcheff (Bulgaria), 2. Rumen Peitcheff (Bulgaria), 3. Pavel Dimitrov Peev (Bulgaria), 4. Nikolai Nedelchev (Bulgaria), 5. Alexandar Petrov Maidenov (Bulgaria), 6. Stanislav Kaczmarczyk (Czechoslovakia), 7. Pavel Hojka (Czechoslovakia), 8. Stanislav Pietak (Czechoslovakia), 9. Pavel Hanes

motivation for the conference was initiated by Rev. Lee Jong-Yun, the senior pastor of *Choong hyun* Presbyterian church and the chairperson of the Asian Lausanne Movement. After his participation in a pastors' conference in Osijek, former Yugoslavia, from February 26 to March 4, 1990, Lee decided to start a conference for pastors in CEE. He recognized that there was little proper theological education during the 70 years of communism. He also worked to protect the CEE churches from an invasion of heresies and looked for any possibility of mission into the North Korea.⁵⁰³ The conference was met with diverse but fresh reactions from the attendants. Some of them humbly asked for more Korea missionaries and prayer for their countries. A pastor from Romania asked for more Korean missionaries saying, "In Romania, there are few evangelical churches, only 6% of the population, and that is the largest percentage in CEE".⁵⁰⁴ A pastor from Yugoslavia deeply impressed by the fervent prayer in the Korean Church said, "We need your prayer".⁵⁰⁵

Rev. Pavle Cekov, a participant from the former Yugoslavia and currently a missionary in Slovakia, recalled the atmosphere of the conference, "It made huge influence in my life. The prayer movement is something that I have never forgotten in my mind".⁵⁰⁶ The conference was a great opportunity for the church leaders and pastors in CEE to convene around one table to discuss mission strategy in their own context. He pointed out,

"This gave us not only the inspiration to see what God has been doing in other part of the world, but also this conference helped pastors from different denominations to the table together to discuss how to apply the principles in our own context. Never before we were gathering from different denominations, there are Pentecostals, Methodists, and Baptists, come together discuss honestly the principle of the revival or the church growth, how to reach to the unreached people, in our own context. No one gave us the challenge to come, to pray together, to discuss and to put strategy and support. No one before! We had regional meetings and group discussion among each country. There we discussed how to reach to the unreached people. Before that, we never have thought reaching to the unreached people. This conference helped us to think about the Romani people and other ethnic people".⁵⁰⁷

Pavle Cekov believed that the Korean church planted some seeds in CEE through the conference. He pointed out the fruits of the conference. First, it helped to establish the missionary organization, "New Eastern Europe for Christ" which was started from the meeting in Karvina, Czech Republic in July 1991. Second, it also helped to start the "Balkan Mission", which was motivated by Domitrije Popadic and was the first mission organization in the former Yugoslavia. Third, it not only encouraged evangelical churches but also traditional churches in CEE. The conference in Karvina encouraged the Lutheran churches. Fourth, it influenced the start of a "training seminary" in Banská Bystrica, Slovakia. Professor Pavel Hanes still teaches

(Czechoslovakia), 10. Mikulas Liptak (Czechoslovakia), 11. Géza Kovács (USA/Hungary), 12. János Makovei (Hungary), 13. György Kovács (Hungary), 14. Robert Varga (Hungary), 15. Piotr Zaremba (Poland), 16. Edward Puslecki (Poland), 17. Edvard Czajko (Poland), 18. Kazimirz Sosulski (Poland), 19. Andrew Waldemar Bajenski (Poland), 20. Pavel Bochian (Romania), 21. Zoltán Zagoni-Abu (Romania), 22. Ioan Bochian (Romania), 23. Nelu Istrate (Romania), 24. Stevo Dreta (Yugoslavia), 25. Dimitrije Popadic (Yugoslavia), 26. Toma Magda (Yugoslavia), 27. Pavle Cekov (Yugoslavia), 28. Kamir Spoljaric (Yugoslavia), 29. Janna Berezkina (USSR, Interpreter), 30. Ivan Ursol (USSR), 31. Leonid Pastuchov (USSR), 32. Jakov Mozheliuk (USSR), 33. Konstantin Sysoev (USSR). Unpublished Seminar Workbook, KIMCHI Seminar, 20-21.

⁵⁰³ Song Hyun-Ok, "Dongeuropeni Nameun Geuruteogideul" [The Remnant in Eastern Europe], *Mokhoewa Sinhak* [Ministry and Theology] (Seoul: Duranno, 1990), December Issue, 128-129.

⁵⁰⁴ Song Hyun-Ok, *Op. cit.*

⁵⁰⁵ Song Hyun-Ok, *Op. cit.*

⁵⁰⁶ Interview with Pavle Cekov, on 17 March 2015.

⁵⁰⁷ Interview with Pavle Cekov, on 17 March 2015.

Hebrew in Banská Bystrica. This conference influenced the prominent scholars in the Lutheran church in the Czech Republic, such as Stanislav Kaczmarsky and Stanislav Piętak. It encouraged Nikolai Nedelchev to start the “logos bible study” in Bulgaria.⁵⁰⁸

At the conference, Rev. Lee Jong-Yun stressed the crucial impact of prayer for church growth and world evangelism. His lectures focused on spiritual renewal with ardent prayer. He emphasized ardent prayer based on Eph. 6:18, “And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints”. He maintained,

“Ardent prayer is fervent (‘in the Spirit’), preserving (‘on all occasions’), persistent (‘all kinds’), and sacrificial (‘be alert...always keep on praying for all the saints’). Ardent prayer is an ingredient of revival, spiritual renewal, and church growth. Ardent prayer is vital for world evangelism. Prayer appropriates the power of the Holy Spirit for proclaiming the gospel boldly and clearly as we ought. (Col. 4:2-6). Prayer renews our faith, our unity, and our witness in Christ by God’s grace”.⁵⁰⁹

The *Seoul* Presbyterian Church has continually held the conference every year. It has invited pastors and church leaders from CIS (in 1994), Turkey (in 2007) and France (in 2008). A pastor from Turkey confessed that “If I could import only one thing from the Korean church, I would do ‘dawn prayer meeting’ in Protestant churches in Korea”.⁵¹⁰

Mission for CIS and Ukraine

Because of the collapse of the Soviet Union, the Protestant churches in Korea eagerly wanted to evangelize CEE, once a closed land. One of the leading churches of this movement was the Pentecostal church in Korea and Rev. David Yonggi Cho, the pastor of Yoido Full Gospel Church in Seoul. Rev. Cho travelled in CEE, in Russia (Moskva, 1992), Hungary (Budapest, 1993), Romania (Bucharest, 1995), Czech Republic (Prague, 1995) and Ukraine (Kiev, 1995) and had massive spiritual revival meetings. In the meetings, he stressed the hope in Jesus and church revival in CEE with the Holy Spirit.⁵¹¹

The fervent prayer for the evangelism of CEE started among the diaspora Korean churches in America. The collapse of the Soviet Union provided the Korean church with an expectation for evangelism of North Korea which had been completely isolated from the outside under the communist regime. With missionary zeal for the CIS and China, a group of diaspora Korean churches in Los Angeles and congregations from the PCK in Korea co-organized a “Korean-American Christian Mission for Northern Lands” in 1992. The missionary organization decided to send Rev. Choi Young-Bin, a pastor of diaspora Korean churches in America, to Moscow, CIS, in November 1992. His missionary journey was not easy. Without any preparation for the mission work, Rev. Choi felt a bit fearful of impending hardship. On the way to Moscow, he scolded himself with a complex, turbulent and uncontrolled mind, asking himself, “Are you really a missionary? Are you really guided by the

⁵⁰⁸ Interview with Pavle Cekov, on 17 March 2015.

⁵⁰⁹ Lee Jong-Yun, “Biblical Application of Spiritual Renewal and Church Growth”, Lecture 11 (9 November 1990, 10:40-12:00 a.m.) at KIMCHI Seminar Workbook.

⁵¹⁰ See the congregation’s homepage, <http://www.seoulchurch.or.kr>. Accessed on 29 January 2015.

⁵¹¹ Lee Young-Jae, “Youngsan Cho Yonggi Moksau Buheung Undonggwa Geu Teukjing” [A Study on the Revival Movement and Feature of Yonggi Cho, Young San], Ph.D. dissertation (the Graduate School of Hansei University, 2010), 113-116.

Holy Spirit? Or are you crazy? You left your father of 86 years old, your wife, two sons, church members, congregation and your friends, and now you are heading for the unknown, uncertain place in Moskva?” But he immediately prayed, “O Lord! With You, I can do it. I will go wherever you want me to go; even if I am bitterly separated from my lovely family...”⁵¹²

The conditions in CIS at that time were still unstable and inflation rapid. This made his stay in CEE and mission work a little bit uncertain. He prayed, “O God! Should I stay here or move to another place?” Finally, his prayer led him to Ukraine in 1994. Leaving another missionary to his mission work in CIS, he departed for Ukraine, praying in the train, “O God! As You guided me in Moscow, so please guide and protect me in Ukraine. I don’t know anyone. No one is waiting for me. I only trust You, please guide me in Ukraine”.⁵¹³ His prayer laid the foundation for over 20 years of mission work in Ukraine. As the grandson of the Rev. Choi Kwon-Nung, one of the influential figures of evangelists in early Korean Christianity, he stressed his desire for evangelism in Ukraine when he was interviewed by *The Kidokgongbo*, the PCK’s official church magazine: “I will make Ukraine the mission centre for the CIS and Eastern Europe”.⁵¹⁴

At the 20th anniversary conference of the Ukraine mission, Lim Kwang-Taek, a PCK missionary in Ukraine, evaluated Choi’s mission work and wrote, “through his sacrifice, commitment, and obedience, leaving a comfortable life in America, God completed a huge work in Ukraine”.⁵¹⁵ Lim divided specific periods of the PCK’s mission in Ukraine: Foundation (1994-2000), Established (2001-2005) and Development (2006-2013). He also suggested that the Ukraine mission should be enlarged beyond Ukraine to Moldova, Armenia and even Germany where many Russian speaking Slavic immigrants were working.⁵¹⁶ Even though Rev. Choi was not working as an official missionary of the PCK, his work built a solid foundation for the succeeding PCK’s mission in Ukraine.

Mission of Diaspora Korean Churches in Europe

At this point in the PCK’s missionary movement in CEE, missionary motivation was generally generated by diaspora Korean churches in Western Europe. Owing to their easy and close accessibility to CEE, they triggered the initial missionary contact. The diaspora Korean church in Paris, for instance, started to support Lee Hyang-Mo, a PCK missionary in Germany who started the Albania mission in 1994.⁵¹⁷ He first arrived in Germany in 1983 and established diaspora Korean churches in Hulda and Kassel since 1985. He decided to start the Albania mission when he attended the Korean missionary conference in Chicago in 1992,⁵¹⁸ after

⁵¹² Jeong Haeng-Up, *Only Gospel Mission: Biography of Missionary Choi Young-Bin in Ukraine*, 124-130.

⁵¹³ Jeong Haeng-Up, *Ibid.*, 140-141.

⁵¹⁴ *The Kidokgongbo*, Vol.2333 (1 September 2001)

⁵¹⁵ Lim Kwang-Taek, “Ukraina Seongyo Yeoksawa Jeongmang” [History and Perspective of Ukraine Mission], unpublished paper at the conference for the 20th Anniversary of Ukraine Mission in *Gocheok* Presbyterian church in Seoul (2-3 October 2013), 9.

⁵¹⁶ Lim Kwang-Taek, “History and Perspective of Ukraine Mission”, 5-9. His suggestions were gradually achieved by establishing a branch seminary in Augsburg, Germany in 2015. *The Kidokgongbo*, Vol.2995 (16 May 2015), 10.

⁵¹⁷ See to the congregation’s homepage, <http://www.parisjangro.com>. Accessed on 9 December 2014.

⁵¹⁸ The Korean missionary conference has been organized by KWMC (Korean World Mission Council for Christ) every four years. It has sometimes been considered as a missionary Olympics. Lee attended the second conference, held in the Billy Graham Centre and Wheaton Colleague in Chicago from July 27-August 1, 1992. The theme of the conference was very encouraging and stimulating: “Come and Help: The World is Calling Us!”

hearing a soul stirring mission report from a missionary in Balkan. After that time, he regularly visited Albania. He continued to live in Germany with his family and worked in Albania as a non-residential missionary.⁵¹⁹ In 1994 he was officially sent to Albania by the PCK. He and his family moved to Albania in 2000.⁵²⁰ Lee is one of the pioneer missionaries of the PCK's mission in CEE. He strongly believed that Jesus Christ is the only hope for Albania and the path of mission is the path of prayer.⁵²¹ On his work in Albania, G. Thomson Brown, the professor Emeritus of World Christianity at Columbia Theological Seminary, who spent much of his life in Korea focusing on strengthening the Presbyterian Church, commented that Lee's work, sacrifice, commitment and prayer gave the Albanians hope in Jesus, mentioning,

“This account comes from a PCUSA missionary in Albania, Dalia Baker, who writes enthusiastically about what the Koreans are doing. There are 35 Korean missionaries in Albania. It is not easy to be a Korean in Albania. The Albanians despise the Chinese because they supported the hated Communist dictator Hoxha and to the Albanians Koreans look the same as the Chinese. But the missionaries from Korea have been patient, persevering, and friendly. An example of their work comes from their project in the city of Lac. Lac was an industrial city but its factories had long been idle and its buildings are in ruins. Roofs and windows were gone. Garbage is piled up in the street. Into this city the Korean missionaries came with a message of faith, love and hope. Their leader, Wang Mo Lee [exact Korean name is Hyang-Mo Lee, author added] lived upstairs in an old abandoned building. In a neighbouring empty warehouse, he organized his church. Here they held regular church services. From a relief organization Mr. Lee obtained ten computers. He hired a teacher and they held classes four days a week. Then they held a “graduation” ceremony. Along with the awarding of diplomas, there was a sermon, Bible reading and the singing of a hymn “Jesus you are mine, we belong to you, Alleluia!” Then Mr. Lee gave the invitation to believe in Jesus. After the service, everyone was given a small sweet roll and a banana. The people ate and talked and laughed and visited with each other. There was such a feeling of warmth and happiness in that ugly and unheated warehouse that no one wanted to leave. To that bleak and forlorn place, the Korean missionaries had brought one thing that above all else was needed. They had brought HOPE!”⁵²²

Bringing “hope in Jesus” into CEE was one of the main goals of the mission work from the diaspora Korean churches in Europe. In Wiesbaden, Germany, a Korean congregation started mission work in Poland and the Czech Republic in 1998. Their mission work focused on demonstrating Jesus' love and giving hope in Jesus to the people who have been struggling with their hopeless life after the Communist period, specifically to the young people. The congregation, even though it only had 50 church members, started a mission work for Poland. At first, it was not easy to persuade the church members to reach out to the people in Poland, but later they agreed to be involved in the mission with a deep delightful mind. Then Rev. Kim Han-Ho, the pastor of the congregation started ‘mission prayer’ and contacted the church leaders in Poland and the Czech Republic.⁵²³ He vividly remembered when a pastor of the Czech Republic prayed, “We pray for the fire of evangelism, which moved from Jerusalem to

⁵¹⁹ During his temporary absence from the mission field, ‘the student missionaries’ or ‘short-term missionaries’ used to work for him. With experience as a ‘student missionary’ in Albania in 2000, Sin Sang-Won reflected the advantages and disadvantages of both non-residential mission and residential mission. Sin Sang-Won, “Albania Gyunsup Seongyo Sayok Bogo” [Missionary Report from Albania] *Seongyowa Hyeonjang* [Mission and Context] Vol.5. (2000) (Seoul: PUTS), 35-58.
⁵²⁰ http://www.christianvision.net/sub_read.html?uid=1870. Accessed on 25 January 2015.

⁵²¹ Lee Hyang-Mo, “Nummulo Gidohanda” [Prayer with Tears] in *Bitgwa Sogum* [Light and Salt] (Seoul: Duranno, 2004) Vol.4, Issue 1, 98-99.

⁵²² G. Thomson Brown, “Korean Missionary, Yesterday, Today and Tomorrow”, *MAT* Vol.8 (2001), 114-115.

⁵²³ Ko Yong-Rip, “Donggugwon Seongyoui Jeonmang” [The Prospect of the Eastern Europe Mission] *Seongyowa Hyeonjang* [Mission and Context] Vol.5 (2000) (Seoul: PCKWM), 155.

Europe, from Europe to America, from America to Asia, and now the fire comes back to Europe again from Asia”.⁵²⁴

The diaspora Korean church in Paris started other congregations around France: Lyon in 1994, Grenoble in 1994, Toulouse in 1999, and Paris in 2002. Those congregations have been involved in the African mission due to the linguistic connection and easy accessibility. The congregation started in 2002 has been particularly active in an ecumenical partnership with the French Reformed Church. Through its active partnership, the bilateral partnership agreement in mission was signed between the PCK and the French Reformed Church in 2012.⁵²⁵

First Ecumenical Relationship in CEE

Hungary was the first country in CEE to join a diplomatic relationship with Korea after 1989.⁵²⁶ However, the Czech Republic was the first country to form a relationship with the PCK on the church-level. Kim Hyung-Tai, a former member of the central committee of the WCC and the former moderator of the PCK, visited the Evangelical Church of Czech Brethren (ECCB) in 1989 on his way back to Korea after the WCC conference in Geneva, Switzerland. Lee Jong-Sil, the current PCK’s missionary in the Czech Republic, has been working for the enhancement of the ecumenical relationship between the two churches since 1993. After his arrival, the *Saemoonan Church*, one of the PCK’s congregations in Seoul, supported the rebuilding of the Protestant Theological Faculty at Charles University of Prague through WARC. With these continuous efforts and bilateral understanding, the two churches signed a mutual agreement and partnership in mission in 1997.⁵²⁷ The theological background and spirit of mutual cooperation can be seen in the written agreement.

“At contracting about the partnership between the Presbyterian Church of Korea and the Evangelical Church of Czech Brethren, both churches confess, that the basis of mutual cooperation is calling to serve Christ in His body - in the Church, and those whom believe in Him... Our cooperation is streaming from the communion with God the Trinity and is legitimated by the sacraments of baptism and Lord’s Supper... The mutual cooperation has to permanently open us for others, so everybody could come and accept the love of God”.⁵²⁸ (Translated by Rev. Szilvia Tóth, from The Original Czech version)

Since then, the ecumenical tie between the two churches has strengthened. Their mutual understanding and mission work will be discussed further in the following chapter.

Northern Land Missionary Conference

⁵²⁴ *The Kidokgongbo*, Vol.2232 (17 July 1999), and Vol.2287 (9 Septembr 2000).

⁵²⁵ The Minutes of 97th General Assembly (2012), 714-715.

⁵²⁶ The diplomatic connections between Korea and CEE countries after 1989 provided favourable opportunities for the mission work. According to the ministry of foreign affairs, bilateral relations started with Hungary (February 1989), Poland (November 1989), Serbia (December 1989, branch office in Montenegro), Czech Republic (March 1990), Bulgaria (March 1990, branch office in Macedonia), Romania (March 1990), Ukraine (February 1992, branch office in Moldova), Croatia (November 1992, branch office Bosnia and Herzegovina), Slovakia (January 1993), and Albania has been under control by the Greece (April 1961). See on the homepage of the ministry of foreign affairs. www.mofa.go.kr, Accessed on 21 January 2015.

⁵²⁷ PCK, the Minute of 82nd General Assembly (1997), 921-922.

⁵²⁸ ECCB, *Misijni Dohoda Mezi Presbyterni Cirkvi v Koreji a Ceskobratrskou Cirkvi Evangelickou* [Missional Agreement between the Presbyterian Church of Korea and Evangelical Church of Czech Brethren] on 3 March 1997, Seoul, Korea.

The PCK gradually started to recognize the necessity of the CEE mission. The PCKWM, the executive head office of the mission board of the PCK, organized a missionary conference, ‘Northern Land Missionary’ from June 8-10, 1995 in Moscow.⁵²⁹ The aim of the conference was to strengthen the relationship among the mission board, missionary committees, and supporting congregations for the CIS mission. It also pursued partnership and cooperation among missionaries in the CIS region through sharing mission experience, exchanging information and relevant relationships. Missionaries in the CIS region, the local church leaders supporting the CIS mission and the staff from the PCKWM were invited.⁵³⁰ The conference mainly focused on the CIS region, but also indirectly influenced the evangelism for the CEE region. The conference was again organized by the PCKWM in 2000 and missionaries from Ukraine attended.⁵³¹ According to Rev. Dr. Ko Mu-Song, a church historian, Rev. Im Soon-Sam, the former executive secretary of the PCKWM, stressed the importance of the region as an arena of religious competition, promising that the PCKWM would fully support the missionary endeavour in this region”.⁵³²

The Mission Outside and Inside

In 1997, the General Assembly of the PCK proclaimed the necessity of mission in CEE in the Confession of Faith for the 21st Century.⁵³³ With this understanding, the PCK sent more missionaries to CEE. In 1998, a presbytery of the Southern Jinju within the PCK sent a missionary to Poland. The missionary had no information about the city or the culture before arriving in Krakow with his family. For a year, the family cooked rice with a camp stove and were without changes of clothing. He recollected that under these tough circumstances his family was expecting to see God work, keeping in mind the passage from Ps 125:1, “those who trust in the Lord are like Mount Zion, which cannot be shaken but endures forever”.⁵³⁴ Later, he set up a diaspora Korean church with students and workers. His missionary efforts resulted in the establishment of an NGO and the Korean-Polish Pastor Academy.

The PCK’s missionary efforts for CEE were not confined to sending missionaries. They also worked to evangelize people from Europe. In 1999, a congregation in Seoul started a worship service for Russians living in Korea. The Russian participants were overwhelmingly impressed by the worship service. The worship service, in the end, awoke many congregations in the PCK to the Russian mission.⁵³⁵ In the 1990s, the PCK’s missionary movement in CEE developed and was extended to many different territories.

Evangelistic Zeal from the Diaspora Korean Church

Diaspora Korean churches in Europe continued to have an evangelistic zeal for CEE in the early 2000s as well. For instance, In Milan, Italy, a diaspora Korean church, mainly made

⁵²⁹ PCK, The Minutes of 80th General Assembly (1995), 734.

⁵³⁰ PCK, *Op. cit.*

⁵³¹ PCK, The Minutes of 85th General Assembly (2000), 455.

⁵³² *The Kidokgongbo*, Vol.2275 (10 June 2000).

⁵³³ PCK, The Faith Confession for the 21st Century in *Church Constitution*, 174.

⁵³⁴ *The Kidokgongbo*, Vol.2743 (27 February 2010).

⁵³⁵ *The Kidokgongbo*, Vol.2217 (27 March 1999).

up of students, built a mission centre in 2000 for mission work in CEE. In an interview with *The Kidokgongbo*, the pastor stressed that they extended their missionary efforts in CEE since Italian was useful in neighbouring countries like Croatia, Bosnia and Albania.⁵³⁶

The diaspora Korean church in Vienna initiated its mission in CEE by supporting more missionaries. The congregation considered itself to be a mission centre for CEE since Austria is geographically located in Central Europe. The congregation sent “student missionaries”⁵³⁷ into Hungary in 1997 (and in 1999 as well), Slovakia in 1998 (and in 2000), the Czech Republic in 2000, and Romania in 2001 (and in 2005). This was a ‘temporary trial’ for a long-term missionary endeavour in CEE. After sending short-term missionaries into CEE, the congregation supported a “regular missionary”⁵³⁸ of the PCK in Serbia in 2001, Hungary in 2003, Slovakia in 2004, and Romania in 2015.

It is valuable to note that the PCK’s missionary movement in CEE was started by the diaspora Korean church in Vienna, which strongly identified itself as a missionary community in Europe. The congregation has been a ‘mission-oriented church’. When the missionary Chang Hwang-Young, the pastor of the congregation, arrived at Vienna in 1995, he did not know how to start the mission work in CEE, saying “Even though I fully admitted the necessity and vision for missions in CEE, it was hard for me to find how and where it has to be started. It was even vaguer when I travelled to neighbouring countries in CEE. However, as time went on, God demonstrated to me concrete things to do”.⁵³⁹ The concrete things embraced the supporting of missionaries and local pastors in CEE, sending short-term missionaries, enhancing the missionary motivation for CEE, special reserve fund for CEE mission and missionary research in CEE.⁵⁴⁰ Through these concrete steps, the PCK’s mission in CEE has flourished.

4.2.2.3. 2001-2010

CEE as Priority Mission Field

Even though the necessity of a missionary movement in Eastern Europe was recognized in 1995,⁵⁴¹ official debate and practical decisions did not occur until 2001. In May 2001, at the regular executive meeting of the PCKWM, the urgent spread of the gospel in Eastern Europe was emphasized because it was a spiritually empty place.⁵⁴² This suggestion was accepted by the General Assembly, pronouncing that Eastern Europe had been selected as a priority mission

⁵³⁶ *The Kidokgongbo*, Vol.2030 (16 December 2000), Vol.2325 (30 June 2001), and Vol.2486 (13 November 2004).

⁵³⁷ “Student missionary” is one-year program for theological students of the PCK cooperating with PCKWMD. It originally started in 1976 by theological students who organized a ‘mission committee’ in order to send missionaries using their own financial support. The mission committee has changed its form and finally was connected to the head office of the PCK in 1993.

⁵³⁸ By the regulation of the PCKWM, a “regular missionary” is required to fulfil “2 years’ experience on the mission field under the control of a senior missionary in order to adapt to the culture and learn the language.” PCK’s World Mission Regulation 2.4. Article.24.

⁵³⁹ Chang Hwang-Young, “Austriareul Jungsimeurohan Dongeurope Seongyohyeonjang BogoMit Jeon ryak” [A Mission Report and Strategy for Eastern Europe with Austria], *Seongyowa Hyeonjang*, [Mission and Context] Vol.VI (2001), 184.

⁵⁴⁰ Chang Hwang-Young, “Diaspora Seongyoui Siljae-Vienna Hanin Gyohoe Sayeokul Jungsimumiro”, [Practice of Diaspora Mission: Focused on the Diaspora Korean Church in Vienna] in “PCK Seongyo, Saeropge Hasoseo!” [Let It Be Renewed, the PCK Mission!], the Material for the PCK Missinary Conference, 12-15 July 2016 at Gonjiam, Kwangjoo, South Korea, 89-105.

⁵⁴¹ PCK, The Minutes of 80th General Assembly (1995), 734-735.

⁵⁴² *The Kidokgongbo*, Vol.2319 (12 May 2001).

target along with places like the Altaic language countries, and Middle East (Islam).⁵⁴³ With this plan, Ahn Kyo-Sung, the executive secretary of the PCKWM, suggested that the PCK needs to focus its efforts on the targeted mission field arguing, “The mission field in our church [PCK] is too wide, so we plan to focus our efforts on selected (targeted) areas such as previous communist countries-Soviet union”.⁵⁴⁴

Because of this decision, the PCK started to send many missionaries to CEE: in 2001 Croatia, in 2002 Hungary, in 2004 Slovakia, in 2006 Slovakia and Czech Republic, in 2007 Ukraine, in 2008 Czech Republic, in 2009 Ukraine and Poland, in 2011 Albania and Ukraine, in 2012 Czech Republic and in 2012 Ukraine, in 2013 Bulgaria and Greece. These missionaries were either the pioneers going into each country or colleagues (or juniors) of senior missionaries who had already been stationed in the country before the 2000s, countries such as Albania (1992), Ukraine (1994), Austria (1995), Czech Republic (1993) and Poland (1998).⁵⁴⁵

Concentration on merely sending missionaries into CEE, the “virgin soil”, created conflicts among missionaries and sending congregations. The discord came from the lack of communication and different expectations of mission work. Sometimes the sending congregation wanted fast fruits from the mission work. The discord was felt as a strong hindrance to the mission work. It is obvious that keeping unity in mission between all partners of PCK mission is needed. The discord between supporting churches and missionaries arose when the mission work did not materialize in the way they expected. As a result, misunderstandings and discord started to emerge between them. Sometimes the leadership of the congregation decided to stop supporting the missionaries because of the discord. So, the missionaries had double the sufferings: the unstable politics and cultural prejudice in CEE, and the demand for rapid results from the supporting congregation.⁵⁴⁶

The PCK has rethought its sending-priority plan. In early 2000, the executive secretary of the PCK, visiting European churches in ecumenical partnership with the moderator, stressed that “it is true that our church sent many missionaries in a short time, but we focused on only sending missionaries without any concrete strategy from the church”.⁵⁴⁷ Following the sending-priority plan, many missionaries were sent to many countries in the 2000s. According to the report from the PCKWM to the General Assembly in 2013, the church sent missionaries to 8 countries in CEE, Albania, Bulgaria, Ukraine, Croatia, Czech Republic, Poland, Hungary and Slovakia.⁵⁴⁸

Shifting of Foreign Mission Policy

In 2002, the basic mission policy for missionary recruiting and training shifted from the ‘training *after* selection structure’ to the ‘training *before* selection structure’. In this system the participants attended training setup by the PCKWM before being selected. Through this policy,

⁵⁴³ PCK, The Minutes of 86th General Assembly (2001), 490.

⁵⁴⁴ Ahn Kyo-Sung, “Hanguk Jangrogyo Seongyoui Jeonryak” [The Mission Strategy for the Presbyterian Church of Korea], *Seongywa Sinhak* [Mission and Theology] (Seoul: PUTS, 2001), 189-190.

⁵⁴⁵ The data are from the PCKWMD which was collected by Lee Kwang-Guk, who is the European regional director of the mission board.

⁵⁴⁶ This is a semi-biographical remark since the author has been involved in the situation.

⁵⁴⁷ *The Kidokgongbo*, Vol.2264 (18 March 2000).

⁵⁴⁸ PCK, The Minutes of 98th General Assembly (2013), 413-414.

the PCK tried to enhance the quality of missionary applicants. The new policy also focused on reorganizing the missionaries in the targeted region and the creation of missionary committees on the mission field.⁵⁴⁹ With this new policy, the church expected to centralize the missionary efforts, and manage effectively the problems that arise on mission fields.

Two former executive secretaries' practical works and insights inevitably contributed to the shaping of the mission policy. The work of Ahn Kyo-Seong, the executive secretary from 2000 to 2004 and current professor of missiology at PUTS, contributed to the shaping of mission policy. His work included setting up an effective network system, with detailed regulations for sending missionaries, selecting a targeted mission region, and division of missionary categories. He emphasised three aspects of mission policy: 1) domestically, the promotion of missionary motivation together with supporting congregations and presbyteries, 2) beyond domestically, the promotion of mission committee for the effective missionary endeavours, 3) the promotion of ecumenical relationship.⁵⁵⁰ Along with this emphasis, church planting and partnership were also highlighted in his suggestion.⁵⁵¹

Sin Bang-Hyeon, the former executive secretary from 2004 to 2012, suggested 8 main mission policies to the PCK. Prior to suggesting the policy, he listed several criticisms of the current missionary endeavour among Protestant churches in Korea: congregation-individualism, competitive missionary endeavour, mission as mere church growth, spiritual imperialism (lack of contextualization), and mammonism in mission.⁵⁵² He then suggested a relevant mission policy for the PCK: Missionary church, Ecumenical mission, Residence mission (non-Project mission), Centralization in mission, Mission through missionary committee, Korean diaspora mission, Missionary mobilization, and Short-term mission.⁵⁵³ He accepted the "Target 2030 Mission Movement",⁵⁵⁴ which aimed at sending out 100,000 missionaries by the year 2030 as was suggested by the Korea World Missions Association (KWMA). In pursuit of this goal, he presented the "Vision 1/300", which hopes to send out one (1) missionary for every three hundred (300) church members in the PCK. According to the policy, by 2030 the PCK will have sent out 15,552 missionaries.⁵⁵⁵

The general picture of the foreign mission policy was clearly demonstrated in the operating regulation of the PCKWM. According to the regulation, its chief goal is "to implement various mission works on the basis of the Great Commission (Mat. 28:19-20)".⁵⁵⁶ The concrete way to implement mission work is "through the holistic mission, on the basis of

⁵⁴⁹ *The Kidokgongbo*, Vol.2354 (9 February 2002). 'Mission Committee' here means district mission community which has at least 5 families together in a country or neighbouring countries.

⁵⁵⁰ Ahn Kyo-Seong, "Hanguk Jangrogyo Seonyo Jeonryak" [The Mission Policy for the PCK], *MAT* Vol.8 (2001), 171.

⁵⁵¹ Ahn Kyo-Seong, *Ibid.*, 184-191.

⁵⁵² Sin Bang-Hyeon, "Chonghoe Seongyo Jeongchaek" [The PCK's Foreign Mission Policy], lecture note on the 19th of April, 2011, at the PUTS, 13.

⁵⁵³ Sin Bang-Hyeon, *Ibid.*, 14-18.

⁵⁵⁴ "The 2030 Mission Movement" was initiated by Korea World Missions Association (KWMA) which was founded in 1990 and has given new direction to the foreign mission development of the protestant churches in Korea. Beginning in 1994, KWMA has had a *Segye Seongyo Jeonryak Hoeui* [National Consultation on World Evangelism] (NCOWE) every four year to discuss the policy and strategy of Korean foreign missions. At the fourth NCOWE, in 2006, all denominations and mission organizations of Korea gave their support to "the Target 2030 Mission Movement", which hopes to send out 100,000 missionaries by 2030. Park Yong-Kyu, "Historical Overview of Korean Missions", in Jonathan J. Bonk (ed.) *Accountability in Missions: Korean and Western Case Studies* (Eugene: Wipf and Stock, 2011), 12-13.

⁵⁵⁵ Sin Bang-Hyeon, "Yejangtonghap Chonghoe Segyeseongyo Jeongchaekgwa Target 2013", [Target 2013 and World Mission Policies of PCK] *Korean Missions Quarterly* Vol.10, No.3 (spring 2011), 25-32.

⁵⁵⁶ PCK, The Minutes of 98th General Assembly (2013), 184.

the PCK's mission theology, aiming for the expansion of God's kingdom".⁵⁵⁷ Thus, the goal of world mission can be summarized. It is 1) to extend God's kingdom, 2) with mission theology of the PCK, 3) through ecumenical partnership in the local church. The direction of world mission is to pursue 'holistic mission', 'integral mission', 'partnership mission', and 'centralized mission'.⁵⁵⁸ The emphasis of these four main points of mission policy was drawn from the assessment of the negative evaluation of missionary endeavours among Protestant churches in Korea. Their missionary endeavours have often been criticized as a malfunction of mission structure, lack of missionary's contextualization and focusing on rapid and visible expectation of missionary results.⁵⁵⁹

Individualism in Mission and Lack of Mission Strategy in CEE

The PCK's foreign mission policy has not been applied "in an effective way." The PCK's mission strategy in CEE did not exist. Individual missionaries struggled to set up and extend the mission work in their own way. This phenomenon can properly be expressed by the Korean military term "*Gakgaejeontu*" [individual battle]. The missionary endeavour was almost completely up to the individual missionary. Furthermore, the mission policy often functioned to simply regulate the missionaries whose work was often done through trial and error. The crucial role of the mission board, therefore, was to advise and not merely to take a superior position over the mission work or push recklessly for regulations to be followed. It was to encourage missionaries to work together in partnership on the mission field, while coxing the direction of policy.⁵⁶⁰

The most serious problems were distrust and miscommunication between the mission board and the missionary committees. The distrust came from the PCKWM's authoritative attitude, unjust application of the regulation, and unclear procedure of making decisions. The miscommunication between them was also the result of 'individualism in mission'.⁵⁶¹ It caused the mission committee in CEE to not function well.⁵⁶² The problem often originated from missionary selfishness. Many of the missionaries had a great deal of experience in specific countries and were not comfortable with others judging, evaluating, or criticizing their

⁵⁵⁷ PCK, *Op. cit.* According to the regulation, the organization divided mission into three different categories: cross-cultural ministry, ecumenical relation ministry and Korean diaspora ministry. With these divisions, the church highlighted church planting, nurturing church leaders, and mission partnership with local churches. The centralization of the missionary plan was also emphasized in order to make the mission work relevant.

⁵⁵⁸ The term 'Centralized Mission,' to avoid ambiguity, can be explained as 'mission organized, controlled and implemented by a mission board, the PCKWM, aiming for transparency about mission work and financial support.

⁵⁵⁹ Kim Eun-Soo, *Policy and Situation on Foreign Mission*, 135.

⁵⁶⁰ Lee Jong-Sil, "PCK Haeoe Seongyo Profile" [The PCK's World Mission Profile] in *PCK Haeoe Seongyo Journal* [The PCK Journal of Overseas Mission] Vol.1 (2014), 50-53.

⁵⁶¹ It is very valuable to pay attention that Horace. G. Underwood II (1917-2004, Korean name: Won Il-Han), a grandson of Horace G. Underwood (1859-1916) who served a missionary in Korea, advised critically on this issue. He reproved, "It is very hard to see the cooperation and partnership among denominations and congregations in the same church, even among the missionaries of the same church in the same mission field... it has been heard that Korean people, in fact, are not favourable of the word 'individualism', but Korean church has already been 'individualistic.' Won Il-Han, "Partnership with One Heart, Discarding Individualism", *The kidokgongbo*, Vol.2309 (4 February 2001)

⁵⁶² An example of the discord between the mission board and missionary committee occurred when the mission board tried to reorganize the missionary committee. The PCKWM asked missionaries in CEE to organize a new missionary committee by the end of November 2014. They did not meet this deadline. In the end, the PCKWM classified the CEE region as an 'unorganized missionary committee', and declared that "this region will be administered directly by the head office". This case illustrates the distrust, disunity and disconnection between the mission board and missionary committee. Email from the regional director of Europe in the PCKWM, on 11 December 2014.

missionary work. They felt they needed to defend their work like a formidable castle that nobody dare attack. After enduring hardship and establishing the work through trial and error, they considered the fruit to be the result of ‘their own achievement and effort’.

Ahn Kyo-Seong traced back through the relationship between individualism in mission and the PCK’s malfunctioning mission committee. According to him, because the missionary sending policy was over emphasized, the attitude of individualism had already been formed prior to the establishment of the missionary committee.⁵⁶³ This individualism negatively impacted both the missionary endeavour and life. This individualism could not have guaranteed the sustainability or consistency of the missionary endeavour. The missionary could not keep the trust of the local church either. By Ahn’s assertion, it should be recognized that the missionary committee is both ‘a missionary community’ and ‘missionary agent group’ which needs to participate in God’s mission with cooperation and unity.⁵⁶⁴

This phenomenon, presumably, originated from the lack of a PCK mission policy. It did not have a concrete missionary plan and strategy for the missionary movement in CEE. It is easy to understand how the Protestant churches in Korea concluded that the churches in Europe have been spiritually dead. Their assertion is not grounded on real facts; but rather on superficial statistics. Evangelistic zeal needs to stand on a concrete and clear missiological-theological background. A creative mission strategy may only emerge from precise information and true understanding.

Diaspora and Home Church

In this period, the diaspora Korean churches also tried to join the missionary endeavour. The diaspora Korean church in Vienna still strived to be a mission-oriented congregation. After 2005, however, the congregation changed its missionary strategy. The leadership of the church decided to support Korean missionaries interdenominationally or local church leaders in CEE rather than support regular missionaries from the PCK.⁵⁶⁵ Thus, the congregation supported 93 mission practitioners, local pastors and missionaries in 10 different countries in CEE. The congregation’s motto “Today for Vienna, tomorrow for All Europe” adequately encouraged church members to participate in evangelizing Europe.

The diaspora Korean church in Switzerland also started to support the CEE mission. Though they did not have direct participation in the CEE mission, they supported missionaries in CEE by provided for them holiday refreshment and warm hospitality in Switzerland. Gradually the congregations interested in the CEE mission grew. In 2012 it conducted an outreach program to Romania.⁵⁶⁶ In 2014 the congregation started to support a missionary in CEE.⁵⁶⁷ In this way, the congregation increased its interest in the CEE mission.

⁵⁶³ Ahn Kyo-Seong, “Hyeonji Seongyohoeui Bonjilgwa Gwaje” [The Nature and Task of Mission Committee] in PCK, *Byeonhwadoen Segewa Seongyojeonryak* [Changing World and Mission Policy], (PCKWM 2010), 52-56.

⁵⁶⁴ Ahn Kyo-Seong, *Ibid.*, 56-60.

⁵⁶⁵ <http://viennachurch.at>. Accessed on 4 December 2014.

⁵⁶⁶ <http://www.geneva-koreanchurch.org>. Accessed on 28 January 2015.

⁵⁶⁷ Through the open recruiting notice, the congregation demanded three requirements for their support, “1) a missionary who love God, who is faithful in soul winning, who is full of God’s Word and prayer, 2) a missionary who has firm spirit of calling and solidarity, 3) a missionary who has specific knowledge on CEE mission and has no difficulty in language skill for the efficient work in CEE”. Unpublished open requirement notices of a missionary, Mission department in Geneva Korean Church, on 28 February 2014.

Now, several diaspora Korean churches were also started in CEE. A new church was started in Nové Zámky, Slovakia in 2006 and another was started in Bratislava, Slovakia in 2009. These churches later merged into one Bratislava church in 2013. Another Korean congregation was established in Budapest, Hungary in 2007. Other churches were established in Zagreb, Croatia in 2009 and Ostrava, Czech Republic in 2013. The motivation for starting these congregations was to spiritually care for Korean workers and students in CEE. In their search for low prices and work places, many Korean companies had set up production plants in CEE countries.

Meanwhile, organizations and local congregations in homeland Korea also started to take an interest in the CEE mission. For instance, in 2002 Jesus Hospital in Jeonju, one of the PCK's hospitals, decided to send 30 short-term medical missionaries to Albania. Their missionary motivation was generated by the love-debtor's mentality. They wanted to pay back the love of Jesus that was shown to them by the Western missionaries whose prayer, sacrifice and commitment had started the hospital.⁵⁶⁸

Distrust and Discrepancy among Missionaries in CEE

Some disagreements occurred between missionaries and the leadership of diaspora Korean churches in CEE. The PCK policies did not always fit the actual missionary context in CEE. The differences included mistrust between missionaries in CEE and the attitude of superiority of diaspora Korean churches. So, in the 2000s, some missionaries were moved: from Poland to Bulgaria,⁵⁶⁹ from Slovakia to Germany.⁵⁷⁰ These two cases illustrate that the church's official plan has not always functioned or fit the mission context.

In another case the ecumenical relationship between the ECCB and the PCK was harmed by differences between the administrative procedures of the mission board and the mission committee.⁵⁷¹ Some of the diaspora Korean churches in Europe which have taken a leading position in supporting and sending missionaries to CEE use their support to ensure the accountability of the missionaries and their work.⁵⁷² This phenomenon has probably resulted from the PCK's haste in sending missionaries in a new land without a concrete missionary plan. These cases truly demonstrate that it is time for the PCK to rethink its missionary movement in CEE for the next 25 years.

4.2.2.4. After 2011

Euromission PCK

⁵⁶⁸ *The Kidokgongbo*, Vol.2362 (13 April 2002).

⁵⁶⁹ PCK, The Minutes of 99th General Assembly (2014), 383. The reason for changing the mission locality was heavily dependent on the supporting congregation's stance on this particular case. In the church minutes, the reason was given, "by the request from the supporting congregation". This simply demonstrates that the grip on the missionaries and their work is significantly controlled by the supporting congregation, not by the head office's mission strategy or plan.

⁵⁷⁰ Without any proper procedure of changing mission locality, the missionary has been working in Germany for several years though the official document says he is in Slovakia. It clearly testifies the discrepancy and it seems to create the distrust among missionaries in CEE. PCK, The Minutes of 99th General Assembly (2014), 396.

⁵⁷¹ The *Mission Board* is the head of the mission department, PCKWM. The *Mission Committee* is a territorial division of the PCKWM to aid administration and efficient mission work. Examples of this would be 'the mission committee of the CEE' or 'the mission committee of the Middle East'.

⁵⁷² Description from author's experience and witness by way of semi-biographical writing.

Since 2010, the PCK has started to rethink its missionary endeavours. Through successive conferences and seminars, the church debated the current missionary endeavours and discussed a relevant mission strategy.⁵⁷³ This also occurred in Europe. The missionary society in Europe, which had been established in 1992, changed its name and structure for relevant mission in Europe. It had been merely a fellowship community. However, it is notable to see that the missionaries in Europe started to rethink their mission work and missionary strategies. This rethink led to the formation of a new ‘mission society’ in 2012. The annual meeting had existed for over 20 years, but it was merely a fellowship conference. In April 2010, some of missionaries raised the issue of changing the ‘fellowship conference’ to a ‘mission society’.⁵⁷⁴ This issue was accepted at the General Meeting in 2012 and launched a new form of *Euro mission PCK*’ (PCK Europe Mission Society) [*Europe Seongyosahoe*].⁵⁷⁵

This structural shift was the result of the missionaries rethinking how to respond effectively to the missionary challenges in the rapidly changing context of Europe. They considered that Europe was trying to unify after the fall of the Berlin Wall. But diverse missionary issues have appeared in each of the countries of Europe with the decline of Christianity and the rapid influx of Islam. To accomplish their goals, the new mission society shaped five committees: the planning committee, the diaspora church committee, the mission and unity committee, the woman missionary committee and the missionary kid committee. In addition, the mission society established a research department of mission theology to support the missiological background for the PCK’s mission in Europe. This historical event was quite remarkable because the rethink was triggered by the grass root missionaries themselves, not by the church’s mission board. Though it was a small trial, it was a meaningful attempt to think systematically about the PCK’s missionary movement in CEE.

On Going Mission Policy

Lee Jung-Kwon, the current executive secretary of the PCKWM, presented the “Weaving Life-Net Plan” which focused on the partnership between the General Assembly, missionary committees and supporting bodies (congregations or presbyteries) in Korea. This policy tries to tie mission bodies (or agents) with “life” for relevant mission work. This connection desires to promote good communication and strong church unity between the mission bodies through connecting life together.⁵⁷⁶ It also tries to avoid congregation-individualism in mission and encourages humility. The mission work was to be done through

⁵⁷³ For instance, Conference of PCK’s Mission Strategy Committee in Philippine (2010), PCK’s Mission Strategy Forum in Bangkok (2011), Missionary Leadership Conference in Bangkok (2012), PCK’s Mission Summit in Bangkok (2013), The Strategic Conference for the Leaders of Missionary Committees in Daejeon (2014), The Publication of Missiological Journal, The PCK’s Overseas Mission (2014).

⁵⁷⁴ The change of the name from ‘missionary fellowship’ to ‘mission society’ brought about a different emphasis on the characteristics and goals of the annual meetings. The first put more emphasis on ‘missionary; the latter ‘mission.’ The first primarily aimed for ‘fellowship for the missionary’; the latter aimed for ‘efficient mission strategy’.

⁵⁷⁵ For the historical background of the ‘Euromission PCK’, see these materials. PCK Europe Mission Society, “PCK’s Europe Seongyoui Bunseok, Pyongga Mit Jeonmang” [Analysis, Evaluation and Prospect in PCK’s Europe Mission] (Munich 2010), unpublished document. And Lee Jong-Sil, “Dajagan Network Gwanjeomeseobon Cseko Seongyo Gyungheomgwa PCK Europe Seongyo Jeon mang” [The Prospect of PCK’s Europe Mission in the Light of ‘Multilateral Networks: Case of Czech Republic], presented paper in ‘PCK Mission Summit and Senior Conference’, (Bangkok 12-15 November 2013), 29-50.

⁵⁷⁶ Lee Jeong-Kwon, “Chonghoe Seongyo Jeongchaek-Saengmyeongmangjagi” [PCK’s Mission Policy: Weaving Life-Net Plan], presented document to the General Assembly, September 2014.

understanding and cooperation in God's mission not by a church's mere desire.⁵⁷⁷ This was discussed at the organizing of the Ecumenical Polity Discussion after the 10th WCC General Assembly in Busan. Lee Hong-Jeong, the general secretary of the PCK, announced the policy and direction of mission as 'Mission: Weaving the Web of Life Healed and Reconciled in Jesus Christ'. He emphasized three main characteristic concepts of the policy: Peace, Justice and Life in the PCK.⁵⁷⁸

The mission policy highlighted by the previous and current executive secretaries has been an attempt to provide relevant direction for the PCK's world mission. It is also observed, however, that there has been a lack of consistency and continuity among the policies because they have been continually changed whenever a new secretary took the position. Nevertheless, the PCK faithfully thought about what had been wrong in the mission history of Protestant churches in Korea. It worked to overcome the drawbacks of the Korean foreign mission movement.⁵⁷⁹ It is also important to note that the PCK was concerned with the welfare of missionaries and their children. It also works to form and develop mission theology.⁵⁸⁰

Growing Concern about Europe Mission

The PCK's evangelistic zeal and missionary concern for Europe was not confined to missionaries in Europe. The enthusiasm for European mission has been increasing among the Protestant churches in Korea. For example, PUTS in Seoul, one of the PCK's seven theological faculties, organized the seminar "Mission conference of the Re-evangelization for the Europe". At the conference, PCK missionaries from Germany, Great Britain, France and the Czech Republic were invited to give presentations. Even though the presenters presented their own topics from their own understanding and contexts, they unanimously called for 'common mission' rather than 'reverse mission'.⁵⁸¹ In the same vein, Han Kook-II rightly thinks that the decline caused by secularism continuously weakens the church in Europe. Mission in Europe is designed to recover and revive the weakened church, not merely proselytize.⁵⁸²

4.2.3. Analysis: Missions, Possibilities and Challenges

PCK's Missions in CEE

There were certain similarities and dissimilarities between the motivation of the PCK's missionary movement in Western Europe and the movement in Eastern Europe. The dissimilarity was found in the initiating force of the missionary movement. In Western Europe,

⁵⁷⁷ *The Kidogkongbo*, Vol.2961 (2 September 2014).

⁵⁷⁸ Lee Hong-Jung, "Mission-Weaving the Web of Life Healed and Reconciled in Jesus Christ", presented lecture paper at the PCK's Mission Summit in Bangkok, 13 November 2013.

⁵⁷⁹ For instance, denominationalism, congregation individualism, mammonism and imperialism. Kim Eun-Soo, *Policy and Situation on Foreign Mission*, 94-99.

⁵⁸⁰ Park Young-Hwan, *Seongyo Jeongchaekgwa Jeonryak: Hangukgyohoe Gyodanbyeol* [Missionary Policy and Strategy: Denominations in Protestant Churches in Korea] (Incheon: Paul Publishing, 2006), 268.

⁵⁸¹ The materials of the conference were collected and published in the special issue of *Seongywa Sinhak* [Mission and Theology] Vol.33 (2014) with the theme of 'Re-Evangelization of the Europe and Korean Church'.

⁵⁸² Han KooK-II, "Europe Jae-Bokeumhwawa Hanguk Gyohoeui Yeokhal", [Re-Evangelization of the Europe and the role of the Church in Korea], *MAT* Vol.33 (2014), 75-80.

it started with the necessity of spiritual care for the ethnic Korean people who were attending churches in Europe or establishing their own diaspora Korean churches. In the Eastern European (and CEE) context, the initiating force was not directly connected to the diaspora Korean churches. Rather, the main motivation was heavily related with the collapse of the Soviet Union and the urgency of evangelism in ‘the unreached land’, ‘the frozen land’, and ‘spiritually emptied land’. These were the main factors which triggered the foreign mission work there. The similarity was found in the function of the diaspora Korean churches. They were at the centre of the missionary movement both in Western and Eastern Europe. They played a critical role for both their ethnic people and the local people. The main motivation for both Western Europe and CEE was, therefore, the “debtor’s mentality in evangelism” from the diaspora Korean churches in Europe and Protestant churches in Korea.

The first stage of the PCK’s missionary movement in Europe was aimed at the diaspora Korean churches in Germany. The geographical boundary was gradually extended to all of Western Europe and CEE by the late 1990s.⁵⁸³ Along with this expansion of missionary territory, the range and pattern of the mission work has been diverse and multifaceted. The mission work has not been confined to pastoral care for the ethnic diaspora Korean churches, but has been extended to cross-cultural ministry and ecumenical cooperation as well. According to a survey in 2010, the percentage of cross-cultural and ecumenical ministries over diaspora ministry has increased to almost 60% of all mission work in Europe.⁵⁸⁴ On the one hand these statistics show that the PCK’s missionary movement in Europe has been extended in diverse ways. On the other hand, they also show that the missionary context in Europe needs a new impact from the outside. The decline of Christianity and the decrease of church naturally calls for a new and fresh impact in Europe. As the centre of Christianity shifts from the North to the South and the East, European Christianity needs to spread the Gospel together with missionaries from the South and East.⁵⁸⁵

In addition to the matter of diaspora Korean churches in Europe when referring to the PCK’s missionary movement in CEE, the crucial missionary strategy of ecumenical partnership should be mentioned as well. Ecumenical relationships have been created with diverse churches in Europe since the late 1970s. The first ecumenical partnership was made with the EMS in Germany. The partnership stated that “The PCK and the EMS understand this partnership to be in no way exclusive, it should rather foster the growing together of Korean Churches and strengthen the fellowship of Churches in Korea with Churches in Germany”.⁵⁸⁶ The two churches agreed on the following points: exchange of information, visits and consultation, financial support and exchange of personnel.⁵⁸⁷ Later the PCK’s ecumenical connections in Europe extended to various countries such as the Netherlands, Switzerland, the

⁵⁸³ The geographical extension was to Switzerland in 1986, the United Kingdom in 1989, Albania in 1994, Italy in 1996, the Czech Republic in 1997, the Netherlands in 1998, Poland in 2000, Ukraine in 2000, Croatia in 2001, Slovakia in 2005, Hungary in 2006, Greece in 2013 and Spain in 2013. This information was collected in 2015 by Lee Kwang-Kuk, a regional director of Europe in the PCKWM. However, many missionaries arrived earlier in the countries and worked with the status of “individual” or “short-term missionary”. At present, the missionaries have worked in Bulgaria and Romania and are waiting the status of “regular missionary.”

⁵⁸⁴ PCK Europe Mission Society, “Analysis, Evaluation and Prospect in PCK’s Europe Mission”, 1-19.

⁵⁸⁵ Andrew F. Walls, “From Christendom to World Christianity: Missions and the Demographic Transformation of the Church”, *CRUX* Vol. XXXVII, No.4 (December 2001), 9-24.

⁵⁸⁶ PCK, Segeseongyowa Ecumenical Yeondae Seongyo Hyeopreyok Jaryozip [*The Document of Ecumenical Partnership and World Mission*] (Seoul: PCK Ecumenical Committee, 2008), 100.

⁵⁸⁷ PCK, *Ibid.*, 100-101.

Czech Republic, the UK, Hungary and France. With active ecumenical relationships, theologians, missionaries and pastors joined world-wide ecumenical organizations.⁵⁸⁸ <Table 1> below demonstrates the PCK’s extension of the ecumenical partnership in Europe and its main contents of mutual agreement.

<Table 1: PCK’s Ecumenical Partnership Churches in Europe>⁵⁸⁹

Year	Partnership Churches	Main Contents of Agreement
1979	The Association of Churches and Missions in South Western Germany (EMS)	Exchange of Information, Visits and Consultations, Financial Support, Exchange of Personnel
1987	Reformed Churches in Netherlands	The Formation of Study Groups, Common Consultation on the issue of the confession in the history of Korea and Netherlands, Common Consultation on the issue of Peace, Justice and Unity
1988	Federation of Swiss Protestant Churches	Ecumenical Context, Exchange of Information, Visits and Consultations, Mutual Support
1995	Evangelical Church of Czech Brethren	Visits, Exchanges of Theologians, Mutual Support
2004	The United Reformed Church (U.K.)	Exchange of Information, Visits and Consultation, Mutual Support
2006	The Reformed Church in Hungary	Exchange of Information, Visits and Consultations, Mutual Support, Diaconial Exchange, Local Partnership
2011	The French Reformed Church (ERF)	Exchange of Theologians, Local Partnership, Cooperation in Mission

According to the 2008 statistics by the KWMA, more than half were involved in “church planting” and “discipleship”.⁵⁹⁰ Church planting naturally includes evangelism, thereby Korean missionaries have been contributing significantly to the winning of souls. This trend had not changed much by 2012. Steve Sang-Cheol Moon, the Executive Director of the KRIM, also explained that “a large majority of the foreign missionaries are pursuing traditional soul-winning ministries, namely church planting and discipleship training.”⁵⁹¹

Unlike this main trend, however, the PCK’s missionary efforts in CEE have been based on ecumenical partnership. This is presumably for two reasons: 1) the church agrees with

⁵⁸⁸ Since 1986, Dr. Mun Cyris Hee-Suk, a former professor of Old Testament at PUTS, worked as an Associated Director at the Ecumenical Institute, Bossey, Switzerland for 6 years. From 1986 to 1990, Dr. Park Seong-Won worked in WARC as an Assistant to the General Secretary, with the responsibility of coordinating the theological study programme ‘called to witness to the Gospel today.’ He also was invited to work for WARC as Executive Secretary of the Department of Cooperation and Witness from 1995 to 2004. Since 2006, he has been engaged by WCC on the central committee. From 2007 Dr. Keum Joo-Seop started to work as the director of CWME of the WCC, and from 2010, Dr. Kim Dong-Sung, is working as Secretary for Asia Regional Relations of the WCC.

⁵⁸⁹ Resources from *The Document of Ecumenical Partnership and World Mission* and PCK’s minutes of 98th General Assembly in 2013. The year of the data was the initial year of the partnership agreement. Some partnership agreements were reconfirmed after these initial agreements.

⁵⁹⁰ See the homepage <http://www.kwma.org>, and Julie C. Ma, “A Critical Appraisal of Korean Missionary Work”, in S. Hun Kim and Wonsuk Ma (eds.) *Korean Diaspora and Christian Mission*, 133-136.

⁵⁹¹ Steve Sang-Cheol Moon, “Missions from Korea 2012: Slowdown and Maturation”, *IBMR* Vol.36, No.2 (April 2012), 84.

‘ecumenical mission policy’, 2) CEE has been Christianized, and there are already existing churches in CEE. The PCK’s world mission aims to cooperate with the existing local churches. In the CEE context, unlike in Asia and Africa where church planting needs to be one of the first priority mission works, Christianity flourished and churches already existed. Thus, for the PCK, it is a favourable place to practice its mission policy.

Even though ecumenical cooperation is its main policy, the PCK also focused on so called traditional missionary efforts. The PCK’s missionary endeavours were diverse and based on ecumenical cooperation and the support of the spiritual growth of the churches in CEE. Its missionary endeavours can be divided into seven categories: 1) Ecumenical Partnership background mission, 2) diaspora Korean church background mission, 3) Korean culture background mission, 4) Social care background mission, 5) Church planting mission, 6) Korean church background mission and 7) Theological seminary background mission.

First, ecumenical partnership background missions are missionary efforts based on ecumenical partnership and mutual agreement between the PCK and the local churches in CEE. It embraces the exchange of information, visits and consultation and mutual support. Since the PCK’s ecumenical cooperation was confined with the churches which had already the mutual agreement of missionary partnership, the ecumenical contact with Roman Catholic and Orthodox Church, which has been forming the dominant ecclesial context in CEE was very rare. The PCK has actively participated in ecumenical cooperation with the ECCB and the RCH based on their ecumenical agreements since 1995 and 2006 respectively. The missionaries in those areas have been a crucial bridge between the two churches and helped them share different church histories and experiences. Even though missionary partnerships have not been agreed upon, active ecumenical background mission is being conducted in Slovakia, Croatia and Ukraine.

Second, diaspora Korean church background mission includes the missionary efforts initiated by the diaspora Korean churches. It was motivated by their missionary identity. They considered themselves to be missionary communities and from this identity they extended their mission activities to the churches and society in which they lived. Most of the congregations were not big, but they extend their missionary efforts by sending short term missionaries, organizing outreach, and cooperating with local churches. Some are struggling to survive but they have not lost their missionary identity because of their size. Even though their history is short compared to that of the diaspora Korean churches in Western Europe, the newly born diaspora Korean churches in CEE have taken a crucial role in mission to the society in which they live.

Third, Korean culture background mission includes sharing the Korean culture and language. The oriental culture is a bit curious to the European people. The Korean culture used as a tool of mission is a new missionary approach. Teaching the Korean language has become one of vital missionary tools in this category due to a fascination of the language generated by the “Korean Wave”.⁵⁹² The Korean Wave started in the East-Asia countries and then expanded into Europe as well, especially among the younger generation. This work also includes

⁵⁹² “Korean Wave” is a neologism referring to the increase in the popularity of South Korean culture since the late 1990s. For the basic understanding on “Korean Wave”, see these materials. Chua Bong Huat and Koich Iwabuchi (ed.) *East Asia Pop Culture: Analysing the Korean Wave*, (Hong Kong: Hong Kong University Press, 2008) and Cho Hae-Joang, “Reading the ‘Korean Wave’ as a Sign of Global Shift”, *Korea Journal* (winter 2005), 147-182.

introducing and sharing Korean food and teaching Korean martial arts such as ‘Taekwondo’. These activities have been used in Croatia, Slovakia, Ukraine and Poland.

Fourth, Social care background mission is the missionary efforts to help the poor with food and clothing. These efforts are the result of a deep concern for the Romani people, the unemployed, and the homeless in CEE. After the fall of the communist regimes, the major priority for the countries in CEE has been economic recovery. This work is ongoing, but many of the social classes have been left isolated and uneducated. This mission work, naturally, helps them with food, clothes and education. This type of mission work can be seen in Poland and Albania.

Fifth, church planting mission is a traditional type of mission which focuses on starting new churches on the mission field. This type is seen in Albania and Ukraine.⁵⁹³

Sixth, mission with cooperation of the Korean church is also deserves to be mentioned as a part of the missionary endeavour of the PCK. This type is the cooperation with the Korean church in ‘short-term mission work.’ Some congregations are very active in missionary efforts around the world, especially young people on school vacation and holidays. This trend has emerged in many congregations among Protestant churches in Korea. They visit the countries in CEE to spread the Gospel with prepared programmes. Sometimes they share Korean culture and the church history of Korea. This missionary endeavour is observed almost everywhere in CEE.

Seventh, mission involved in theological seminaries. This work involves setting up theological seminaries, teaching theological students, and getting involve directly or indirectly in the theological faculty. This endeavour has been made in Ukraine and Slovakia.

As is observed above, The PCK’s missionary endeavour in CEE has been diverse. It has been done by the missionary himself/herself or through cooperation with others: the diaspora Korean churches in CEE and Western Europe, the Protestant churches in Korea (Short-term mission), and even the church leaders and pastors of the local churches with ecumenical partnership. Especially in CEE, the PCK’s three main mission works are: 1) cross cultural ministry, 2) ecumenical partnership and 3) diaspora Korean church ministry. Furthermore, it is also observed that the mission issues in the CEE context are complex and diverse when compared with the Western European context.⁵⁹⁴

Possibilities

The history of the PCK’s missionary movement in CEE has offered great possibilities. Some deserve to be mentioned in a positive perspective.

First, the 25 years of the missionary movement has borne tremendous fruit in ecumenical relationship. Ecumenical partnerships have developed throughout the countries of CEE either officially or unofficially. Missionaries working in CEE have learned the history, language and culture of the countries. The range of their missionary work has been extended within ecumenical relationships and under the protection of the local church. Their mission activities have reached people who have been isolated from the church and society.

⁵⁹³ *The Kidokgongbo*, Vol.2528 (14 September 2005).

⁵⁹⁴ PCK Europe Mission Society, “Analysis, Evaluation and Prospect in PCK’s Europe Mission”, 1-19.

Second, the boundaries of the missionary endeavours in CEE have naturally expanded. The aspect of mission work has been diverse and wide along with the expansion of missionary territory. Since the PCK designated the CEE as a ‘targeted mission field,’ the PCK has started to send more missionaries into the area since 2000. The PCK has sent missionaries into almost every country in the CEE. Its missionary work has been diverse, ranging from traditional work to ecumenical relationships and even to the establishment of a centre for mission study.

Third, the diaspora Korean churches in CEE may be models of alternative missionary communities. Regardless of their lack of contextualization, they have been exemplary models of faith through living as a missionary, called by God to a completely new country. They offer a commitment to prayer and mission, devoting themselves to evangelism and the revitalization of CEE. Like the African-led diaspora churches in Europe,⁵⁹⁵ the unique spirituality and history of Korean Christianity can also be shared with the churches in CEE. In the future, there will be more possibilities of setting up diaspora Korean churches in CEE because Korean companies continue to search for countries with low labour costs, such as Romania, Bulgaria and Macedonia. In CEE, therefore, there are new possibilities for the diaspora Korean churches to contribute to a new paradigm shift, living out missionary life with missionary identity.

Fourth, there is an increasing opportunity to minister to the poor, the isolated, and minorities such as the Romani people. According to European Union document, there are 10-12 million Roma in Europe, making them Europe’s largest ethnic minority. They face prejudice, intolerance, discrimination and social exclusion in their daily lives.⁵⁹⁶ This situation is almost the same in all the countries of CEE. The traditional church has been criticized for having little interaction with the Romani people.⁵⁹⁷ It is urgent that the ways of inclusion in this atmosphere of exclusion should be considered among the traditional and the majority cultural churches in CEE. With this urgent missionary need the PCK can participate in the mission for the marginalized of society. Some missionaries and diaspora Korean churches in CEE have made efforts involving the Roma mission, but it has been indirect, temporary and intermittent with irregular visits and humanitarian aid. Some Korean missionaries from other denominations have started focusing exclusively on Roma mission in CEE. The PCK also needs a new mission strategy to take advantage of this opportunity to serve the unprivileged of society with God’s love.

Fifth, the possibility of ecumenical connections with Orthodox churches in CEE. As was mentioned earlier, the basic framework of the PCK’s foreign mission policy is “ecumenical partnership”. It has had mission partnerships with churches in CEE since 1995, mainly with Reformed and Evangelical churches. However, it became obvious that the PCK has possibilities to extend its ecumenical connections with diverse churches in CEE. For instance, there are Orthodox Church-dominated countries in CEE that have actively contributed to world

⁵⁹⁵ J. Kwabena Asamoah-Gyadu, “To the Ends of Earth”: Mission, Migration and the Impact of African-led Pentecostal Churches in the European Diaspora, *Mission Studies* 29 (2012), 23-44.

⁵⁹⁶ European Commission, *Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee, and the Committee of the Regions: an EU Framework for National Roma Integration Strategies up to 2020* (Brussels 2011), http://ec.europa.eu/justice/policies/discrimination/docs/com_2011_173_en.pdf. Accessed on 17 December 2014.

⁵⁹⁷ Anne-Marie Kool, “From Marginalization to revitalization. Missiology’s contribution to the renewal of theological curricula of theological institutions in Eastern European contexts”, in Mihai Malancea (ed.) *Evangelical Mission in the Eastern Orthodox Contexts: Bulgaria, Romania, Moldova, Ukraine* (Universitatea Divinita Gratiae, Chisinau, 2013), 9-37. Melody J. Wachsmuth, “Separated Peoples: The Roma as Prophetic Pilgrims in Eastern Europe”, *IBMR* Vol.37, No.3 (July 2013), 145.

Christianity with insightful theological thoughts. They have a fruitful church history and spiritual richness which has accumulated and been preserved over the centuries. They need to share their treasures of true witness and mission with other Christian churches. It would be a great benefit if the PCK could preserve this long Christian heritage.

Sixth, it would be good if the PCK would share its experience of church growth and common missiological issues with the churches in CEE. Some historical similarities can be found between South Korea and some of the countries in CEE, such as the experience of communist and ethnic division. This calls for a common understanding of peace, freedom, justice, reconciliation and human rights. These similarities offer fruitful opportunities to teach each other about being missional churches in their context. These opportunities could encourage the church leaders in CEE to deal with the burning issues of context, to communicate the Gospel in a relevant way to the secularized de-churched and non-churched people, and to move towards reconciliation with church and society.⁵⁹⁸ The CEE is diverse, not only in cultural heritage, but also in Christian history and experience. It is important for their diversities to be shared. In the same vein, the peculiar characteristics of the Korean church, commitment, sacrifice, prayer and the positive aspect of an evangelism-debt mentality also are to be shared.

Challenges

Along with favourable opportunities, the PCK's missionary movement in CEE has also experienced serious challenges that need to be overcome. Overcoming the following challenges would enormously help the PCK to do mission in God's mission way.

First, the issue of missionary imperialism is to be considered. The Korean missionary movement in CEE has been at times criticized for its attitude and methods which were influenced by American missionary imperialism and fundamentalism. Their mission has been criticized for using a "provocative and aggressive mission strategy".⁵⁹⁹ This criticism was experienced by the Korean missionary's work in Russia. Peter Penner criticized Korean missionaries working in the former Soviet Union for not having proper partnerships with local churches. They chose to do it in ways that reflected their own cultural mores and missionary traditions. Penner wrote, "In quite a unique Asian way...to work together means to work according to their rules and under their leadership. There is as little as possible cooperation on a level of real partnership not only between Western and Korean missionaries, but also between members of different Korean mission agencies, and their projects".⁶⁰⁰ Sometimes the 'Korean way' has been provocative, offensive and annoying. In the discipleship training introduced by Korean seminaries, students learned the 'Korean way of prayer and evangelism', mainly because of the missionaries' lack of cultural and contextual formation. These failures and lack of cooperation added external difficulties to the internal problems of the churches in CEE.⁶⁰¹ This missionary zeal has been considered by some to be proselytization and has been characterized as a corruption of witness. Many bitter criticisms have been made about this type

⁵⁹⁸ Anne-Marie Kool, "A Protestant Perspective on Mission in Eastern and Central Europe", 1–21.

⁵⁹⁹ Kim Yong-Bok, "Hanguk Kidokgyo: Huimangi Itneunga?" [Is There Hope in Korean Christianity?], Unpublished conference paper for the foundation of 'Segil Christian Society Culture Centre' on 9 March 2001, 4.

⁶⁰⁰ Peter Penner, "Critical Evaluation of Recent Developments in the Commonwealth of Independent States", 17.

⁶⁰¹ Anne-Marie Kool, "Trends and Challenge in Mission and Missiology in 'Post-Communist' Europe", *Mission Studies* 25 (2008), 29.

of mission. It has been said, “One group’s evangelization is another group’s proselytism”,⁶⁰² “fishing in the neighbour’s pond”⁶⁰³ and “evangelism itself becomes the casualty of sheep-stealing mission”.⁶⁰⁴ Some conservative Korean churches, even some Presbyterian churches, consider the Orthodox Church and Roman Catholic Church to be ‘non-Christian’, and are the obvious target of mission. For the Protestant churches in Korea, theological understanding of proselytism is one of the urgent tasks for the missionary movement in CEE. It needs to define the word through different forums with other churches.⁶⁰⁵ For the PCK’s missionary movement in CEE to be relevant, therefore, a deeper understanding of the context is necessary.

Second, it also becomes obvious that the formulation of the PCK’s mission theology is necessary. Christianity in CEE has existed much longer than that of Korea. This means naturally that the theology in CEE is more advanced. When two churches with different church histories and contexts encounter each other, their mission theology can point them to the missionary God. The PCK’s missionary movement in CEE will be relevant only when its mission theology is acceptable to the churches in CEE. It is not enough to have energetic ‘mission ambition’, rather it needs to be based on ‘mission theology’ which formulates the missionary work and identity. The PCK has made fruitful partnerships with churches in CEE which is partly the result of having a firm mission theology foundation.⁶⁰⁶ This foundation may correct, guide, promote, and help the PCK’s missionary movement in CEE. It helps to shape the self-theologized identity which is necessary for the Korean missionary. Formulating a firm mission theology is vital for the churches in the homeland as well. In other words, the foreign mission movement not only affects the people or the churches of the mission field, but also the sending churches and the homeland church. This is especially true in the realm of self-theologizing.⁶⁰⁷ The self-theologized mission theology helps the churches in Korea to think about their missionary goals and motivations. Often supporting churches expect ‘unripe fruit’ or ‘half-cooked rice’. They do not care much about the missionary’s life but merely about results. In this respect, the PCK must form a relevant mission theology through the continuous process of rethinking its missionary movement.

Third, the PCK’s mission strategy for CEE can be strengthened by evangelicalism. The PCK’s foreign mission policy is summarized as “Partnership and Unity in an Ecumenical Spirit”. Under this banner, an ecumenical-oriented plan has been applied. Even though the policy has achieved positive results, it is also important to emphasize evangelicalism in its missionary endeavours. As was seen in earlier chapters, the basic theological characteristics of the PCK have been fundamentally rooted in the evangelical tradition. It is also observed, with this heritage, that the PCK’s theological stance is ‘*evangelical ecumenicalism*’. The church staffs sometimes boast about the PCK (*Tonghap*) to other KPC about its strong leadership in

⁶⁰² Cecil M. Robeck, Mission and the Issue of Proselytism, *IBMR* Vol.20, No.1 (January 1996), 2.

⁶⁰³ Miroslav Volf, “Fishing in the neighbour’s Pond: Mission and Proselytism in Eastern Europe”, 26.

⁶⁰⁴ David A Kerr, Mission and Proselytism: A Middle East Perspective, *IBMR* Vol.20, No.1 (January 1996), 20.

⁶⁰⁵ Anne-Marie Kool and Peter Penner, “Theological Education in Eastern and Central Europe: Major Developments and Challenges since 1910”, in *The Handbook of Theological Education in World Christianity*, David Esterline Dietrich Werner, Namsoon Kang and Joshva Raja (eds.) (Oxford: Regnum Books International, 2010), 531-547.

⁶⁰⁶ The PCK has established missionary partnerships with churches in Hungary (Reformed Church), Czech Republic (Evangelical Church of Czech Brethren and Silesian Evangelical Church of Augsburg Confession), Slovakia (Reformed Church), Poland and Croatia (Some of the Protestant Churches).

⁶⁰⁷ Byun, Felipe-Jinsuk, “Assessing the Potential of Korean Cross-Cultural Missionaries for the Self-Theologizing of the Korean Church”, 180-181.

the ecumenical movement. The pastors and theological students of the PCK are proud of its theological broadmindedness, which is called “theology in the centre”. This means that the PCK has been asked to balance the two vital characteristics of evangelicalism and ecumenicalism in its missionary movement. Enforcing ecumenical partnership does not mean that the church loses its evangelical spirit. Evangelical spirit can be manifested in an ecumenical-oriented mission strategy. On the contrary, it seems that the evangelical circles of the Korean church have been affected by the ecumenical spirit in regard to Europe mission. It is remarkable to note that the evangelical perspective has been much closer to the ecumenical perspective in the mission strategy for Europe. Han Cheol-Ho, the head director of Mission Korea Partners and a conservative mission practitioner, asserts that the missional strategy for Europe is “not by new church plants but by church revivals in Europe, so relevant evangelization in Europe should be approached through from the ecumenical perspective”.⁶⁰⁸ The harmonic balance between evangelic zeal and ecumenical partnership is demanded in the PCK’s mission strategy for CEE.

Fourth, efficient communication and cooperation among mission agents is an urgent task. The discord between the mission board and mission committees, frequently has created mutual distrust, suspicion and vagueness. In addition to this malfunction, a lack of cooperation and loose partnership among missionaries in CEE increased the inefficiency of the missionary movement. Furthermore, this total dissonance resulted in individualism in mission. This individualism became one of the serious obstacles in the PCK’s missionary endeavour. This miscommunication quite often occurs between missionaries and supporting churches as well. Without trying to understand the socio-political context in CEE, some supporting churches disapproved of missionaries’ visa trips to Korea. In certain regions of CEE, the regulation for residence permits is quite strict, changing almost every year. One missionary from Ukraine argued that the situation on the mission field should be acknowledged by the supporting churches, stressing that “the supporting churches should have sympathy with the missionary”.⁶⁰⁹ The mission field in CEE has not been well researched by the mission board or supporting churches. They have not been aware of the diversity and complexity of the regions in CEE, only with some superficial assessments. The diversity is not only confined by geographical division, but also by cultural and religious communities.⁶¹⁰ There are many countries in CEE where either the Roman Catholic or the Orthodox Church is dominant. Korean Christianity is often unaware of this phenomenon. In a nutshell, the mission board and supporting churches need to acknowledge these situations. Active cooperation is urgently required between the mission board, mission committees, and supporting churches to better promote the missionary movement in CEE.

With these challenges, it is obvious that the mission strategy for CEE calls for different approaches from other regions since the religious context in CEE is diverse. CEE can be divided into Orthodox-dominated, Roman-Catholic dominated, Islam dominated and Protestant dominated regions. Naturally, the approaches are different based on these divisions.

⁶⁰⁸ Han, Cheol-Ho, “21segi Seongyo Bangbeopeun Eotteotke Byunhagoittnuenga? [How is the mission strategy changing for the 21st century?] *Bokeumgwa Sanghwang* [Gospel and Context] Vol.250 (30 July 2011), <http://www.goscon.co.kr/news/articleView.html?idxno=2792>. Accessed on 19 December 2014.

⁶⁰⁹ *The Kidokgongbo*, Vol.2727 (23 October 2009).

⁶¹⁰ Anne-Marie Kool, “Trends and Challenge in Mission and Missiology in ‘Post-Communist’ Europe”, *Mission Studies* 25 (2008), 24.

The CEE context is a mission toward people in an already Christianized culture. CEE has a diverse and fruitful Christian heritage. The cooperation with other missionary associations from Western Protestant churches such as Baptist, Reformed and Pentecostal was strongly advised since they have more resources, experience, and knowledge from their mistakes.⁶¹¹ In this respect, Nam Jeong-Ou, who served as a PCK missionary in Russia rightly suggested the relevant missionary strategy for CEE: 1) learning from other Protestant churches' missionary experiences in CEE, 2) partnership with various missionary societies and denominations, 3) joining in ecumenical relationships.⁶¹²

4.3. Missiological Issues Emerging from the History

Regarding the PCK's missionary motivation in CEE, three missiological issues emerged from PCK's missionary history: mission prayer, North Korea mission and diaspora Korean churches in Europe. These three factors initiated, activated and motivated the PCK's missionary endeavour in CEE and Europe. The issues are concretely Korean context-based. Prayer has been the main factor for evangelism and church growth in Protestant churches in Korea. The reunification of the Korean peninsula has been an everlasting desire for the Korean people. The diaspora Korean church's missionary identity and contextualization have always been crucial topics in the history of the Korean missionary movement.

4.3.1. Mission Prayer

Prayer has been one of the crucial religious practices in Korean Christianity. Over 100 years ago, John R. Mott stressed, "Missionary church is praying church".⁶¹³ Prayer has been a trade mark of the Protestant churches in Korea. This enthusiasm for prayer relates to the belief that God has particularly endowed the Korean church with gifts and grace.⁶¹⁴ As John Calvin wrote, "prayer, which is the chief exercise of faith, and by which we daily receive God's benefit",⁶¹⁵ so the Korean Presbyterian churches have experienced and communicated God in their everyday life through individual and corporate prayer.

This spiritual characteristic, presumably, is the result of the experiences of how God worked in the Korean people throughout its history. With successive wars and invasions from other countries, suffering and hardship always went together for the Korean people. Prayer has been the spiritual engine that pushed them to overcome these hardships and difficulties

⁶¹¹ For more details on the issues of the Russian Orthodox Church's mission to Korean, see the material. Nam Jeong-Ou, "Dongbang Jeonggyohoeui Sengyo Yeoksa Yeongu: Russia Jeonggyohoeui Hanin Seongyo Saraereul Jungsimeuro" [A Historical Study on the State-Political Character of Missions of the Russian Orthodox Church: Focusing on the Missions of the Russian Orthodox Church to Koreans (1860-1925)], Th.D. dissertation (Seoul: PUTS, 2005).

⁶¹² Nam Jeong-Ou, "Dongeuropo Slaveogwon Jeonggyohoe Jiyeok Seongyo Jeonryak" [Mission Strategy for Orthodox Church in Slavic Region of CEE], unpublished lecture, 2006. Posted on Mission Magazine in Korea Computer Mission, http://www.missionmagazine.com/main/php/search_view.php?idx=634. Accessed on 15 Dec. 2014.

⁶¹³ John R. Mott, *The Evangelism of the World in This Generation* (New York: Student Volunteer Movement for Foreign Missions, 1900), 187.

⁶¹⁴ The Council of Presbyterian Churches in Korea, "Statement on the Mission of the Korean Churches in the New Millennium: Council of Presbyterian Churches in Korea International Consultation on Korean Churches' Mission Around the World, Seoul, Korea, 23-27 May, 1999" *IMR* Vol.LXXXIX, No.353 (2000), 234.

⁶¹⁵ John T. McNeill (ed.) *Calvin: Institutes of the Christian Religion II* (Philadelphia: The Westminster Press), 850.

throughout history. These hardships, therefore, have been opportunities for Christians to experience God's grace through prayer: "God answered when we prayed!" This made "Saebyeok Kido" [dawn prayer meeting] and "Keumyo Cheolya Kido" [Friday night vigil prayer meeting] well-known. Dawn prayer meetings have been a special feature of Korean church life and have contributed to church growth. George Thompson Brown, the professor Emeritus of World Christianity at Columbia Theological Seminary, explained that the dawn prayer meeting played a pivotal role in church growth in Korea,

"When asked the reason for the rapid church growth in their land, Korean church leaders usually mention the 'Saebyeok Kido (the dawn prayer meeting). For years and years, it has been the Korean tradition to have an early Morning Prayer service at the church every morning every day of the year. What was the origin of this tradition? It certainly did not come from the missionaries! It sprung from the deep recesses of the Korean spirit—a practice that has stood them in good stead during times of crises and persecutions'.⁶¹⁶

Their prayer life also greatly affected the Christian's spirituality. Korean Christians have thought that healthy spirituality comes from fervent prayer. Kim Sang-Bok David, the president of Torch Trinity Graduate University in Seoul, maintained that "The life of prayer such as all-night prayer, fasting prayer, and mountain prayer, and audible prayer greatly influenced the spirituality of Korean church, which had been through much suffering".⁶¹⁷ For the Korean Christians, the church is a prayer house. They understood Isa 56:7 "a house of prayer for all nations" to say "a house of prayer which embraces all nations". According to Shin Hyun-Soo, a missiologist, the church is a tool embracing all nations. So, the passage also asks one to pray not only for personal blessing in this world, but also for all nations.⁶¹⁸

The prayer movement was started for personal blessing and was further extended to the commitment of world evangelism. Korean churches have been praying churches that brought about church growth and the modern Korean mission movement as well.⁶¹⁹ The experience of the prayer movement in Korean Christianity, therefore, triggered the motivation of personal blessings, church growth and world evangelism. The belief that "Prayer works!" was gradually extended from the personal spiritual life, to church growth, and finally to engagement in world evangelism. Prayer, therefore, has been "the almighty key" throughout the history of Korean Christianity, the Christian's life and world evangelism.

For the PCK, prayer also has been one of the most important characteristics of church life. Most local churches of the PCK commonly have prayer meetings, all-night prayer meetings, and fasting and praying for several days at a time at a prayer mountain (house).⁶²⁰

⁶¹⁶ G. Thompson Brown, "Why Has Christianity Grown Faster in Korea than in China?", *Missiology: An International Review* Vol. XXII, No.1 (January 1994), 85.

⁶¹⁷ Kim Sang-Bok David, "Hanguk Gyohoeui Gyohoe Seongjanggwa Minjok Bokemhwa" [Church Growth in Korean Church and National Evangelization], in *A Vision and Cooperation of Korean Church Mission*, KWMA (ed.) (Seoul, Korea: Torch Press, 1992), 81.

⁶¹⁸ Shin Hyun-Soo, *A Study on Missional Ecclesiology*, 239-242. In the same vein, Christopher Wright argues that the temple tradition has a remarkable openness to the rest of the nations and an incipient universality. The universalizing of the efficacy of the temple to include foreigners is immediately confirmed by the announcement "for my house will be called a house of prayer for all nations". Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Narrative*, 346-347.

⁶¹⁹ Cho Jang-Yun, "Factors Contributing to the Development of the Modern Korean Missions Movement", 119-121.

⁶²⁰ Prayer house is a place usually located on a mountain, where people spend several days in prayer. This practice of prayer on the mountains has been very popular in Korean Christianity. There are various criticisms of the prayer houses. Some feel that the motivations for going to the prayer house are either for material blessings, for religious ritual, or for emotional catharsis in hopes of receiving the Holy Spirit. In addition, the practices in the prayer houses seem to imply a magical orientation where

These have resulted in repentance and dedication to the work of God, as well as personal benefit and prosperity. A great spiritual revival movement started within the PCK in 1907 through prayer and repentance.⁶²¹ This revival made a great impact on evangelism. William N. Blare, an early missionary to Pyongyang and the Leader of the Pyongyang Great Revival Movement, described and recollected the prayer meeting.

“..The whole audience began to pray out loud, all together. The effect was indescribable. Not a confusion, but a vast harmony of sound and spirit, a mingling together of souls moved by an irresistible impulse. It sounds to me like the falling of many waters, an ocean of prayer beating against God’s throne. It was many, but one, born of one Spirit, lifted one Father above”.⁶²²

The prayer movement triggered by the Spirit and matched with evangelic zeal from the Gospel-debtor’s mentality has gone well.⁶²³ With this atmosphere, the PCK decided at the 76th General Assembly to designate one Sunday each year as “World Mission Sunday”.⁶²⁴ The aim of this designation was to raise awareness about world mission and to encourage congregations to participate. Missionaries were encouraged to recognize their identities as praying people during their training.⁶²⁵ It is notable to mention that the PCK’s missionary movement in CEE was also initiated and conducted through the prayers of supporting congregations, missionaries and diaspora Korean churches.

When prayer encounters the command to evangelize it moves congregations toward evangelism and church growth. An example is the *Nambu* Presbyterian church in Kyungjoo where the Buddhist culture dominates. Two previous pastors had failed in their attempt to start a church simply because of the obstacle of Buddhist culture in that area. The new pastor of the congregation, however, started prayer revival meetings twice a year. These prayer meetings unified the church members and gave them great spiritual power toward church growth. In the end, the congregation could extend their missions outreach to lands to the north.⁶²⁶

John R. Mott (1865-1955), over a century ago, maintained that prayer had a very prominent place in the early church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelism.⁶²⁷ He focussed on this significant role of prayer in evangelism when he made a speech to students in Toronto in 1902. He stressed,

God is manipulated through ritual to provide certain experiences such as speaking in tongues, healings, or ecstasy. Lee Yo-Han, “An Analysis of the Christian Prayer Mountain Phenomenon in Korea”, Ph.D. dissertation (Fuller Theological Seminary, 1985), 28-37.

⁶²¹ It is sometimes recommended that this spiritual movement is needed for the PCK’s renewal. Individual and corporate prayer is necessary to respond to the spiritual weaknesses of the PCK. Damien Sangwoong Sohn, “Toward the Renewal of the Presbyterian Church of Korea (*Tonghap*)”, 221-227.

⁶²² William Blare and Bruce Hunt, *The Korean Pentecost and Sufferings Which Followed* (Carlisle, CA: The Banner of Truth Trust, 1977), 71.

⁶²³ Prayer movements have occurred everywhere among the Protestant churches in Korea. This peculiar characteristic has been seen in big and small congregations, in city and village churches, in home and diaspora churches and in adults to kindergarteners. They asked prayer for world mission in the church bulletin and church magazine. They also had a special section in the weekly Sunday program asking the church members for their prayer support. The missionary-supporting congregations regularly prayed for the missionaries’ work and country. Even in Sunday school, one of the main teachings is world mission. They are asked to collect small amounts of money every month and give offerings for the world mission with prayer. It all based upon the evangelism debtor’s spirituality in protestant churches in Korea.

⁶²⁴ PCK, The Minutes of 76th General Assembly (1991), 92.

⁶²⁵ *The Kidokgongbo*, Vol.2714 (1 July 2009).

⁶²⁶ *The Kidokgongbo*, Vol.2243 (16 October 1999), and Vol.2247 (13 November 1999).

⁶²⁷ John R. Mott, *The Evangelism of the World in This Generation*, 74.

“Prayer and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that he recognizes the greatest need of the enterprise of worldwide evangelization to be prayer. Before ‘give’ and before ‘go’ comes ‘pray.’ This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster”.⁶²⁸

Prayer constructs the main framework of mission theology. Mission theology is deeply rooted in spirituality, devotion, meditation, contemplation, and prayer. Jongeneel argued that “Every form of mission, and also every form of (missionary) theology, including systematic and practical theology, which lacks spirituality, is Spirit-less and is, therefore, doomed to die”.⁶²⁹ Missionary spirituality is the expression of one’s experience of God through Jesus Christ and the Spirit through Christian living and prayer. Mission prayer as one of the core parts of missionary spirituality which in turn forms a crucial part of mission theology.

Jongeneel also argued that the term ‘prayer,’ in the New Testament, is frequently linked with mission.⁶³⁰ He called attention to five historical points about prayer and mission during the great century of mission expansion: 1) the role of prayer in the establishment of missionary societies in the 18th, 19th, and 20th centuries; 2) the importance of prayer for the recruitment of missionaries in the 19th and 20th centuries; 3) the significant part prayer played in the lives of many overseas missionaries; 4) the role of prayer in the lives of many converts in 19th and 20th centuries; and 5) the publication of prayer books.⁶³¹ His description testifies to the fact that mission is not practiced and fulfilled without prayer. Prayer as missionary spirituality, either personal prayer or group prayer, has been the supreme need in mission work, the main factor in world evangelism and the mission phenomenon *par excellence*.

The *missio Dei* is not confined to any locality; it spills over, crosses boundaries and is carried across the world by the wind of the Spirit.⁶³² LCWC highlighted prayer as the crucial factor involving *missio Dei* and encouraged the churches to be involved in world evangelization. Prayer has a strong connection with the spread of the Gospel, and it urges people to see its crucial role in mission today.⁶³³ Spirituality in mission is also the focus of the mission statement by the WCC. It affirms that “spirituality is the source of energy for mission and mission in the spirit is transformative”.⁶³⁴ Mission prayer is the constant content of spirituality which stimulates and motivates the missionary commitment. Therefore, prayer itself can be a missionary activity and it is a powerful and efficient way to participate in God’s mission.⁶³⁵ It is observed that the mission in CEE started with prayer from various mission agents of the Korean church, from the mission board to supporting churches and the believers who

⁶²⁸ Recited from Todd Ahrend, *In This Generation: Looking to the Past to Reach the Present* (Colorado Springs: Dawson Media, 2010), 179-180.

⁶²⁹ Jan A. B. Jongeneel, *Missiological Encyclopedia Part Two II: The Theology of Mission-Missionary Theology in the 19th and 20th Centuries*, 20.

⁶³⁰ Jan A. B. Jongeneel, *Ibid.*, 37.

⁶³¹ According to Paul the apostle’s prayer life, he urged that ‘supplications, prayers, intercessions, and thanksgivings be made for everyone.’ (I Tim 2:1): 1) intercessory prayer for missionary workers, including the native assistants; 2) intercessory prayer for converts; 3) prayer for those in authority in mission fields; 4) prayer for the opponents of missions, and 5) thanksgiving. Jan A. B. Jongeneel, *Ibid.*, 37-39.

⁶³² Kirsteen Kim, *Joining in with the Spirit: Connecting World Church and Local Mission* (London: SCM Press, 2012), 284.

⁶³³ LCWE, Prayer in Evangelism, Lausanne Occasional Paper No.42 (2004), 3-4

⁶³⁴ WCC, Together Towards Life: Mission and Evangelism in Changing Landscapes (2013), 16.

⁶³⁵ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*, 367.

considered the Church as a prayer house. So, prayer was the initiating factor for the mission in CEE.

4.3.2. North Korea Mission

The fall of the Berlin Wall and the collapse of the Soviet Union had particular and specific meanings to Korea and the Protestant churches in Korea, where the peninsula has been divided for many decades between South and North Korea. First, these historical events gave hope for the reunification of the country. For 70 years, the reunification of the Korean peninsula has been the ardent wish of all Koreans. The lyrics of the song “our hope is reunification” which repeats “reunification” in every verse, deeply touches the Korean spirit.⁶³⁶ Secondly, especially for the Korean church, these events gave them a hope for the opportunity to evangelize North Korea. The Christians believed that God will open up North Korea and give the Korean peninsula peace. The expectation of reunification has been increasing since 1989. For the Korean churches, the historical events in CEE were naturally associated with North Korea which is also a communist country. They simply thought that the CEE context was very similar to the North Korea context. The Korean church has considered CEE as “a temporary test field” for their goal of evangelizing North Korea. The fall of the Berlin Wall and the collapse of the Soviet Union, therefore, increased the expectation of the North Korea Mission becoming reality.⁶³⁷

Before 1989, this ‘temporary trial for North Korea mission’ had been practiced, indirectly, in China and West Germany, where many North Koreans worked and studied. Both the Protestant churches and the Catholic Church in Korea searched for ways to gain access to North Koreans in China, Germany and other countries in Europe.⁶³⁸ China, with its proximity and easy access to North Korea, was particularly considered a “training camp” and “bridgehead” for North Korea mission.⁶³⁹ During this period, the broadcasting mission and mission prayer were the main methods for North Korea mission and communist countries’ mission.

After 1989, the context has moved to CEE. The collapse of Communism in CEE brought growing and positive expectations for the reunification of the Korean peninsula and evangelism in North Korea. These historical events strengthened the Korean church’s

⁶³⁶ The song *Uriui Sowoneun Tongil* [Our Hope is Reunification] is a song that both South and North Koreans love. The song’s lyrics were composed by the highly-gifted artist Ahn Seok-Ju during Korea’s period of colonization by Japan. The song’s melody was composed by Ahn’s son, Byeong-Won. The lyrics in the original version of the song read, “Our hope is Independence”, but after Korea gained its independence from Japan and the nation of Korea was divided in two, the song’s lyrics were changed to “Our Hope is Reunification.” This song captures the painful history of the Korean nation. At the Inter-Korean Summit in June of 2000, Kim Dae-Jung and Kim Jong-Il held hands and sang the song together. The lyrics go this way. “Our hope is the reunification. The hope in my dream is reunification. A reunification carried out with all my heart and soul. Let’s achieve the renunciation. The reunification will revive our people. The reunification will revive our nation. Reunification come quickly! Reunification come!” (Translated by the Action for North Korea Human Rights, non-Governmental Organization.)

⁶³⁷ Lee Kwang-Soon, “Reunification and North Korea Mission”, 323-328.

⁶³⁸ For instance, Mathew Ko Jong-Ok, a Catholic Father, stayed a year in Paris, France to prepare for North Korea mission. It was ordered by the Church after his first visit to North Korea in 1984. In Paris, he was trained to adopt the life style and food of the totalitarian society in North Korea. See his biographical story, Ko Matthew, “Ah, Jogukgwa Minjokeun Hanainde: Bukhan Bangmunggi” [*Ah! One Nation and One People: Mathew Ko’s Biographical Story of North Korea Visit*] (Los Angeles: Korean Street Journal, 1985).

⁶³⁹ Byun Jin-Hong, “Bukbang Mit Bukhan Seongyo Jeon Ryak” [The Missionary Strategy in North Korea and North East Asia], *Samok Yeongu* (Incheon Catholic University, 1998), 8-9.

evangelic zeal for North Korea.⁶⁴⁰ It also served as a tremendous opportunity for the Korean churches to learn about Christian life and faith and the church's role under communism. They expected this learning would be valuable when they applied it to mission in North Korea. The lessons learned from the unification of Germany, especially the church's role in unification, have been of great interest in the Korean church.⁶⁴¹

Evangelistic zeal for North Korea has always been connected with the motivation for world evangelism.⁶⁴² Conservative theologians, especially, considered the collapse of CEE as an opportunity for world evangelism. They hoped that the reunification of the Korean peninsula would effectively support world evangelism. They thought mission to North Korea would open the road to China, Russia, and then to Europe.⁶⁴³ Therefore, the Korean church's missionary movement to the CEE has been related, either directly or indirectly, with its examination of the North Korea mission.

The issue of peace and reunification of the Korean peninsula was not confined to the Korean church, but was extended to the cooperation and alliances with world churches. The first case was the fourth Korean-German Christian Conference held at Seoul Academy house, June 8-10, 1981. The theme was "Christian Confession in a Divided Nation" with the secondary theme of "Confessing Sin and New Responsibility".⁶⁴⁴ The conference reminded the churches in Korea and Germany of their responsibilities for the reunification of Korea and Germany. Later a group of Korean Christian scholars and church leaders abroad contacted the Korean Christian Federation of North Korea, which had been in existence since 1945. The representatives of the South and North Koreans living abroad met on November 1981 at the Albert Schweitzer House in Vienna, Austria. This was their first face to face meeting.⁶⁴⁵ Then, from October 29 to November 2, 1984, in *Tozanso*, Japan, the WCC and the CCA held a consultation on peace and justice in Northeast Asia. At this meeting, the Korean reunification issue received much attention.

To implement the "Tozanso Process", two delegates from the WCC visited North Korea in November 1985 and met with officials of the Korean Christian Federation. Under such efforts, Christian leaders from both South and North Korea held an ecumenical Bible study seminar on peace-making in Glion, Switzerland in September 1986. There they shared the Lord's Supper for the first time since the country had been divided. A second gathering was held on November 23 through 25 in Glion, Switzerland. On the last day of the meeting, the delegates unanimously adopted the Glion Declaration on Peace and the Reunification of

⁶⁴⁰ Lee Kwang-Soon, "Tongilgwa Bukhan Seongyo" [Reunification and North Korea Mission], *KPJT* Vol.13 (1997), 323.

⁶⁴¹ Quite many articles and dissertations have dealt with this issue. For the diverse resources, Jeon Hyeon-Suk surveyed the previous materials relating to North Korean mission and the church's role by different typology. Jeon Hyeon-Suk, "Hanbando Pyunghwa Tongilul Wihan Gyohoeui Yeokhalgwa Seongyo Jeonryak" [A Study on Mission Strategy and the Role of the Church for Peace Unification between North and South Korea: A Case Study on the German Church], Ph.D. dissertation (Seoul Theological University, 2009), 226-237.

⁶⁴² Suh Jung-Woon, "21 Segi Minjok Bokeumhwawa Segyeseongyo" [National Evangelism and World Evangelism for 21st Century] *MAT* Vol.8 (2001), 51-72.

⁶⁴³ Ro, Bong-Rin, "Segye Seongyo Hyunghwanggwaga Hangukgyohoeui Seongyojeok Samyung" [The Current Situation on World Mission and Missionary Accountability of Korean Church] (1991). His article was one of the contributions to the missionary conference organized by the KWMA, November 5-8, 1991. The theme of the conference was "National Evangelism and World Evangelism Toward to the Years of 2000s". See the various materials of the conference which presented the Korean church's vision for world mission after the fall of the Soviet Union. www.kem.or.kr. Accessed on 20 March 2015.

⁶⁴⁴ Yi Mahn-Yol, "Korean Protestants and the Reunification Movement," Robert E. Buswell and Timothy S. Lee (ed.), *Christianity in Korea* (University of Hawaii Press, 2006), 244.

⁶⁴⁵ Hwang Kum-Bong, "Nambukhan Pyunghwa Tongileul Wihan Gidoundong Gochal" [A Study on Prayer Movement for Peaceful Reunification of South and North Korea], *Sinhakgwa Mokhoe* [Theology and Ministry] Vol.38 (2012), 115-116.

Korea.⁶⁴⁶ Besides the WCC' initiative, the WARC was also engaged in research work on the sustainable economic reform of North Korea. Therefore, the engagement of the ecumenical communities and world churches to open the doors of peace and reconciliation of Korean peninsula continued.⁶⁴⁷

The perspectives of North Korea mission have been sharply different among the Protestant churches in Korea. The progressive churches have identified with human rights and reconciliation. The conservatives have focused on church renewal and evangelization in North Korea. This gap sometimes led to severe conflicts, even though their understanding of communist North Korea was the same.⁶⁴⁸

As part of Protestant churches in Korea, the PCK has also been concerned with the North Korea Mission. Since 1960 the church has established special committees such as "The committee of North Korea Church Revival", "The committee of North Korea Mission" and "The committee of Peace Reunification". These committees were then combined into one, "The Committee of Mission and Reunification of South and North Korea" to promote and support missions in North Korea.⁶⁴⁹ The first document concerning North Korea was the PCK's Confession of Faith in 1986. It stated that, "We believe that the divided country is not God's will...we should take our accountability to bring peace and reconciliation in our nation on the basis of faith and freedom, with following the great reconciler, Jesus Christ who broke the conflict and fulfilled reconciliation".⁶⁵⁰ This statement was the first comment on the issue of North Korea and reunification among the Protestant churches in Korea.⁶⁵¹ At the 76th General Assembly in 1991, the PCK adopted the document "The PCK's Perspective on Peace Reunification South and North Korea", and it called for the change of views on North Korea, stressing, "The reunification is the church's missionary task".⁶⁵²

The PCK also promoted an atmosphere of reunification thorough the prayer movement. In 2002, 'The Committee of Mission and Reunification of the South and North' encouraged the congregations to pray for North Korea. The committee proclaimed that the characteristics of this prayer movement should be spirituality, unity, reunification and world mission.⁶⁵³ The initiation of the movement was deeply affected by the prayer movement of St. Nicholas church

⁶⁴⁶ Kang Wi-Jo, *Christ and Caesar in Modern Korea: A History of Christianity and Politics* (New York: State University of New York Press, 1997), 127-140

⁶⁴⁷ Park Seong-Won, "Lift up your heads, O gates of Peace and Reconciliation! - Peace and Reconciliation of the Korean Peninsula: Initiative of Ecumenical Community", 72-99.

⁶⁴⁸ Park Young-Hwan, "Kidokgyo Jinbosu Seryeokui Bukhan Ihaereul Tonghan Bukhan Seongyoui Jeopgeun Bangbeopronui Yuhung" [Patten of Approach Method of North Korea Mission Through Understanding of North Korea in Radical and Conservative Christian], *Bokeumgwa Seongyo* [Gospel and Mission] Vol.19 (2012), 191-228, and Yim Hee-Mo, "Tongil Jeongchaekgwa Bukhan Seongyo Jeongchaekui Byuncheon Yeongu [A Study on Changes of Unification Policy and North Korea Mission Policy], *MAT* Vol.15 (2005), 42-70.

⁶⁴⁹ In 1974, "Seed Mission Society" was organized by Rev. Kim Chang-In, which was the first organization for North Korea Mission. The organization changed its name to "North Korea Mission" in 1974 and has existed since then. Park Young-Hwan, "Patten of Approach Method of North Korea Mission through Understanding of North Korea in Radical and Conservative Christian", 194,

⁶⁵⁰ PCK, *The church Constitution*, 168-169.

⁶⁵¹ Kim Heung-Soo, "Hanguk Gaesingyoui Tongil Undong" [The Reunification Movement of Protestant Churches in Korea], *Buddhist Review* Vol.60 (Winter 2014), <http://www.budreview.com/news/articleView.html?idxno=1478>. Accessed on 15 May 2015. With a Protestant perspective, he contributed this article to the special issue of "Reunification" in the Buddhist Journal.

⁶⁵² PCK, *The Minutes of 76th General Assembly* (1991), 569.

⁶⁵³ PCK, "Nambukhan Seongyo Tongil Gido Undong", [Prayer Movement for Reunification and Mission of South and North Korea], *The Committee of Mission and Reunification of South and North Korea*, unpublished resource material document (2002), 1.

in Leipzig, East Germany. The church said, “Before the reunification of Germany, the prayer movement was started by 7 Christians. A small prayer candle was the initial fertilizer for reunification”.⁶⁵⁴

The PCK adopted an official document on North Korea Mission in 2004 at the 89th General Assembly. It declared the church’s basic perspective on North Korea Mission and church’s policy on reunification. It strongly stressed that, “It is the missionary task of Christians to accomplish the reunification of the Korean peninsula”.⁶⁵⁵ A further step was taken when PUTS established the, “Institute of Shalom Theology for South and North Korea” in 2010. It researched the cultural difference between the two countries, the relevant ways to present the gospel to the North Korean people, and the missionary tasks for promoting a peaceful reunification of the Korean peninsula. At the first international conference, Rev. Son Dal-Ik, the former moderator of the church, maintained, “Mission for North Korea has many faces, and it takes time, sacrifice and perseverance through prayer”.⁶⁵⁶ Chung Kyun-Oh, a PCK missionary in Russia, called for close relationship and cooperation with churches in Russia for relevant mission to North Korea. He suggested that “if we would closely cooperate with churches in Russia, which struggled for the faith at a time of communism and now work for evangelism, the result of North Korea Mission would be more fruitful”.⁶⁵⁷ As was seen above, for the Korean churches, the missionary motivation for CEE (and Russia) is indirectly connected to North Korea mission.

Is the missionary motivation of the Korean churches, then, sound and valid when looking for the possibility of North Korea Mission through the missionary experience in CEE? The answer is probably, “No!” North Korea has not followed the same trajectory as East Germany and CEE. They are very different in leadership, economics, politics and ideology.

The leadership of East Germany was not only old but also widely perceived by the population as subservient to Moscow. The same applied to other leaders in the region with the exceptions of Romania, Yugoslavia, and Albania, all three of which had broken to one degree or another from the Soviet Union. Every country in the region, moreover, possessed a small group of high-profile dissidents that represented an alternative to the ruling elite. The North Korean leadership, by contrast, prides itself on being independent from everyone, even from those countries on which it is dependent.⁶⁵⁸ *Juche* (self-reliance) ideology in North Korea is the central guidance for both domestic and both policies. It successfully protected the country from the uneasiness of the Sino-Soviet tension. Concerning the wind of reform that swept across Eastern Europe in the 1980s, North Korean socialism, in conformity with *Juche* ideology, was quite unique and completely different from the socialism in Eastern Europe which lacked leadership and a leading ideology.⁶⁵⁹

⁶⁵⁴ PCK, *Ibid.*, 2.

⁶⁵⁵ PCK, the Minute of the 89th General Assembly (2004), 388-391.

⁶⁵⁶ Son Dal-Ik, “Bukhan Seongyoe Daehan Gyodanui Ipjanggwa Segegyohoeuwi Hyupryeok Bangan” [PCK’s Perspective on North Korea Mission and Cooperation with World Church], unpublished paper presented at ‘International Forum for Reconciliation in Korean Peninsula and North Korea Mission’, 27 October 2014 at PUTS, 18.

⁶⁵⁷ Chung Kyun-Oh, “Bukhan Seongyoeui Saeroun Paradaim” [A New Paradigm for North Korean Mission], Unpublished paper presented at ‘International Forum for Reconciliation in Korean Peninsula and North Korea Mission’, 27 October 2014 at PUTS, 36-40

⁶⁵⁸ John Feffer, “Why North Korea 2013 is Not East Germany 1989”, *Issue Brief*, The Asian Institute for Policy Studies (2 January 2014), 3.

⁶⁵⁹ Park Kyung-Ae, “Sources of North Korea’s Foreign Policy Leverage Toward the US: The Case of Nuclear Deal”, in *Korea in the 21st Century*, Joo Seung-Ho and Kwak Tae-Hwan (eds.) (New York: Nova Science Publisher, 2001), 142.

Economically, the North Korean system operates at a considerably lower level than East Germany did in 1989. North Koreans, by contrast, have endured the collapse of their economy and not overthrown their leaders. Moreover, for North Korea, there has been a perennial expectation that China will play the role the Soviet Union did in 1989. China, with its overemphasis on regional and domestic stability, is playing a different game, on a different playing field, from the Soviet Union of the late 1980s. So, North Korea doesn't look at all like East Germany (or the rest of Eastern Europe) did in 1989 for economic, political, and ideological reasons.⁶⁶⁰

Moreover, there are cultural and religious differences between North Korea and CEE. The CEE countries and East Germany were deeply rooted in Christianity. Specifically, East Germany, Poland and Hungary had long Christian traditions. Christianity in those regions was not merely a religion, but a way of life. In those societies, even under severe dictatorship and totalitarianism, Christianity was not to be extinguished or annihilated, because it was deeply rooted in their culture. For them, the rejection of Christianity equalled the rejection of their whole society. Whereas, North Korea has a short history of Christianity, even though *Pyongyang* was the centre of a spiritual revival movement in Korean Christianity. Christianity was not an indigenous religion. It was foreign. Large numbers of the prominent church leaders and devout Christians in North Korea defected to South Korea right after the establishment of the communist regime in North Korea. The remnant Christians died as martyrs. Through persecution and oppression, the communist regime in North Korea was successful in destroying any trace of Christianity. In other words, Christianity in North Korea was not rooted in the culture, nor did it become a crucial force in the society. Christianity has been part of the culture in CEE countries, but the case was totally different in North Korea. There are barely any churches existing in North Korea.⁶⁶¹ To sum up, in CEE, Christianity sprouted from the trees of Christian culture right after the fall of the communist regime. By contrast, in North Korea this did not happen because Christianity was not part of the religious culture.

With this understanding, Lee Kwang-Soon, a former professor of missiology at PUTS and the president of Juan International University, strongly argues that, "The mission for North Korea should be initiated with the perception that North Korea has become an entirely barren mission field".⁶⁶² She continues, "The Korean church needs to wake up from the 'reverie' that the churches in North Korea will revive if the communist regime falls as happened in Eastern Europe; North Korea is an unknown, unexplored mission field".⁶⁶³

In keeping with her arguments, the Korean church is called to avoid any kind of human attempts to establish peace and reunification on the peninsula. Rather, it is recommended that the church follow Jesus Christ, who broke down walls of hostility and created reconciliation on the cross. Reconciliation connects with the cross, where creating a new creature was through the atonement and redemption of Jesus Christ. The Korean church needs to confess humbly that unification is the Sovereign God's work. Reconciliation is God's initiative. As Robert J. Schreiter, a professor of Catholic Theological Union, says, "Reconciliation is first and foremost of the work of God and it is God alone who through Jesus Christ brings about reconciliation,

⁶⁶⁰ John Feffer, "Why North Korea 2013 is Not East Germany 1989", 4-5.

⁶⁶¹ Lee Kwang-Soon, "Reunification and North Korea Mission", 340-341.

⁶⁶² Lee Kwang-Soon, *Ibid.*, 341.

⁶⁶³ Lee Kwang-Soon, *Op. cit.*

not ourselves. The ministry of reconciliation necessarily involves the cultivation of a vibrant relationship with God through contemplations and prayer”.⁶⁶⁴ In this respect, the lessons from the peace prayer [*Friedensgebet*] and peace devotion [*Friedensandacht*] of German churches, which were the spiritual factors for unification, needs to be applied to the Korean context.⁶⁶⁵ The many official statements produced and adopted by churches and organizations are not enough. For reconciliation to be genuine, it must be made tangible, visible and concrete with prayer.⁶⁶⁶

The word “communism”, has a negative connotation in Korea. When the WCC accepted the Orthodox Church of the USSR and CEE into membership in the 1950s, the Korean conservative churches did not agree with the move. It was not because of the Orthodox Church itself, but the negative memory of “Communism”. In this situation, healing and reconciliation theology was needed to overcome the negative feelings and bring the two parties together in Christ Jesus, the true reconciler. The church exists to bring healing and reconciliation to the world. It has a strong tradition of calling for peace. During unspeakable violence, unbearable pain and indelible scars on people’s memory, the church as God’s minister of reconciliation should proclaim that in Christ and in his community, healing is possible.⁶⁶⁷ The Korean church needs to interpret the Gospel with the theology of reconciliation and mutual endurance for reunification.⁶⁶⁸

Concerning the missionary motivation in CEE, Protestant churches in Korea, including the PCK, need to consider CEE not as a trial locality for North Korea Mission, but as a locality where God’s shalom is also necessary at this time in history. They should bring God’s shalom to CEE because the church’s ministry of reconciliation is without doubt a ministry of prophetic dialogue and reconciliation is a way of doing mission in today’s context while remaining faithful to mission’s age-old constants.⁶⁶⁹

4.3.3. Diaspora Korean Church

There is no doubt that diaspora Korean churches around the world have had a crucial role for mission in their own context. They have been at the centre of religious gatherings and also centres for preserving their ethnic language, culture and traditions.⁶⁷⁰ Moreover, as a centre for mission and evangelism, they have been initiators of mission, being a “missional church”. In fact, the Christian diaspora as the result of migration have been missionary initiators throughout the history of Christianity.⁶⁷¹ Koreans, as one of the most extensively dispersed populations in the world, have been scattered all over the world due to historical,

⁶⁶⁴ Robert J. Schreiter, “Theology of Reconciliation and Peace Making for Mission”, Lecture 2, Lectures for British and Irish Association of Mission Studies, New College, University of Edinburgh, June 23-25, 2003, 1-12.

⁶⁶⁵ Hwang Kum-Bong, “A Study on Prayer Movement for Peaceful Reunification of South and North Korea”, 121-131.

⁶⁶⁶ Knud Jorgensen, “Hope in a Fragile World: The Reconciling Mission of the Church” in Robert Shreiter and Knud Jorgensen (ed.), *Mission as Ministry of Reconciliation* (Edinburgh: Regnum Books International, 2013), 15.

⁶⁶⁷ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*, 390-391.

⁶⁶⁸ Kim Sang-Keun, “Uriui Sowoneun Tongil?” [The Unification of Korea and the Missiological Roles of Korean Christianity], *TOM* Vol.14 (2007), 47-49.

⁶⁶⁹ Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*, 393-394.

⁶⁷⁰ Lee Young-Woon, “Brief History of Korean Diaspora and Educational Issues of Korean Diaspora Churches,” *Torch Trinity Graduate University, Torch Trinity Journal* Vol.13, No.2, (2010) 173-190.

⁶⁷¹ Andrew F. Walls, “Mission and Migration: The Diaspora Factor in Christian History” in *Global Diaspora and Mission*, Chandler H. Im and Amos Yong (eds.) (Oxford: Regnum Books International, 2014), 19-37.

economic, and personal reasons. All of this movement has happened in the past 150 years, a time period roughly equivalent to the reception and development of Christianity in Korea. Where Koreans go, Korean pastors and missionaries also go. A popular saying among the diaspora Koreans states “When the Chinese go aboard, they open a restaurant; when Japanese go aboard, they open a factory; when the Koreans go abroad, they start a church”.⁶⁷² Indeed, diaspora Koreans have established approximately 6,000 churches all over the world.⁶⁷³

Many Korean Christians see this migration as a sign of God’s moving Koreans to participate in His mission, the *missio Dei*. From a missiological perspective, even though the life of diaspora is a harsh reality characterized by suffering and hardship in a strange land and separation from family, it is clearly God’s way of scattering them from the “Hermit kingdom” for the divine purpose of “Kingdom ministry”.⁶⁷⁴ The uncomfortable context of marginality and sojourner caused Korean people create a new self-awareness. Marginality is not just an awkward context but also the key to the substance of Christian faith. It is a new opportunity to bridge the gap between marginality and centrality, creating a new alternative identity.⁶⁷⁵ The condition of being a migrant, experiencing marginality, with divine incarnation, becomes true disciples, becoming a community of marginalized, being a sign of God’s reaction in the world.⁶⁷⁶ The Korean Christians believed God moved them for a certain purpose.

This missionary identity is not relinquished because of a ‘locality’ barrier. The Korean churches started to concern themselves with the diaspora communities in Korea. Korea is no longer a mono-ethnic homogenous nation.⁶⁷⁷ Due to the increase of foreigners and the influx of diaspora groups into South Korea, ‘unreached people’ are now ‘reachable.’ The Korean churches see this phenomenon as a new opportunity for diaspora mission. They are seriously asked to consider the migrant workers not as ‘you’ but ‘I’ within a missiological perspective.⁶⁷⁸ And the various migrant churches as diaspora communities in Korea (so called ‘the migrant worker’s church’) may help Christians in Korea to see the reality that Korea has become a mission field.⁶⁷⁹

The significance of diaspora mission has been greatly highlighted among Protestant churches in Korea. Understanding the necessity of diaspora mission, the executive committee of the PCK on the 1st of August 2012 decided to petition the upcoming General Assembly to

⁶⁷² Karen J. Chai. “Competing for the Second Generation: English Speaking Ministry at a Korean Diaspora Church”, in Warner S. & Wittner J. G. *Gathering in Diaspora: Religious Communities and the New Immigration* (Philadelphia: Temple University Press, 1998), 297.

⁶⁷³ According to the annual directory published by The Korean Church’s Yellow Pages, there are 5905 Korean diaspora churches in 79 countries as of 21 December 2014. But this number would be a bit higher if the churches in the so called ‘secret places’ would also be included. The greatest number is in North America. There are almost 4,300 Korean diaspora churches in the U.S.A. alone. See <http://www.koreanchurchyp.com>. Accessed on 13 March 2015. See also the resource, *The Christian Herald, Korean American Churches History Book* (Los Angeles: The Christian Herald USA, 2014).

⁶⁷⁴ Enoch Wan, “Korean Diaspora: From Hermit Kingdom to Kingdom Ministry”, in S. Hun Kim and Wonsuk Ma (eds.) *Korean Diaspora and Christian Mission* (Eugene, Oregon: Wipf & Stock, 2011), 111-116.

⁶⁷⁵ Lee Jung Young, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 96-99.

⁶⁷⁶ Dorottya Nagy, *Migration and Theology: The Case of Chinese Christian Communities in Hungary and Romania in the Globalisation-Context*, 210-212.

⁶⁷⁷ It has been transforming into a nation with multi-ethnic cultures and languages representing some 40 countries of the world. There are 1,700,000 foreign nationals in the country which is almost 3% of the whole population. That percentage is expected to rise to 5% by 2020. Korean Immigration Service, www.immigration.go.kr. Accessed on 13 March 2015.

⁶⁷⁸ Chang Hun-Tae, *Seongyojeok Gwanjeomeseo Bon Damunhwa Sahoe* [Multicultural Society in Missiological Perspective] (Seoul: Daeseo, 2011), 147-161.

⁶⁷⁹ Enoch Wan and Chandler H. Im, “New Opportunities and Strategic Practice of Diaspora Missions in South Korea,” in *Global Diaspora and Mission*, Chandler H. Im and Amos Young (eds.) (Oxford: Regnum Books International, 2014), 193-213.

set up a ‘prayer Sunday for diaspora Korean churches’.⁶⁸⁰ Two weeks later, the same executive committee petitioned the General Assembly to keep the prayer Sunday on the fourth Sunday of January each year.⁶⁸¹ On September of that same year, at the 97th General Assembly, the representatives unanimously accepted the proposals. On the first prayer Sunday for diaspora Korean churches, the moderator of the PCK stressed the significance of diaspora mission when he delivered his message to the congregations in the PCK, maintaining that “the diaspora Korean churches are crucial from the missiological aspect and in terms with mission mobilization. All the congregations in the PCK need to pray for them, especially for their role as a ‘mission base’ of Christian identity in the world.”⁶⁸²

In the case of Europe, diaspora Korean churches were established for the first time in Germany and the UK in the early 1970’s. Since then, they have multiplied to around 200 churches in major cities in Europe. Historically, they have begun as mono-ethnic congregations and then gradually became multi-ethnic churches. This progress has allowed diaspora Korean churches to contribute to mission in Europe as partners with local churches. In particular, the diaspora congregations under the PCK have efficiently started mutual partnerships with local churches in CEE.⁶⁸³ This cooperation provides fruitful opportunities for both the churches in Europe and the diaspora Korean church to get involved in world mission in their own context.

Specifically, the diaspora Korean churches’ evangelic zeal may affect the local churches in CEE. It is very natural for them to show their evangelic zeal to the people in CEE. If somebody asks why the diaspora Korean churches initiated doing mission in CEE, the question itself is awkward to the Korean Christians and churches. Most of the diaspora congregations believe that ‘mission’ is the goal of the community. Furthermore, the diaspora Korean churches in Europe have more advantages for mission work in CEE. They are used to the exotic European culture, languages and living attitudes. With this benefit, they have often supported and send short-term missionaries into the CEE regions. Their missionary identity is manifested in their sending and supporting missionaries in neighbouring CEE countries.

In spite of their contributions to world evangelism it is also true that the diaspora Korean churches have been frequently criticized for their lack of contextualization.⁶⁸⁴ Enoch Wan, the director of the Evangelical Missiological Society, traced back through the history of Korea for possible reasons for this. He mentioned the Korean sense of community/cooperation [*Jeong*, in Korean 정] from a long history of agricultural and communal living. They put a high value on developing relational skills and cultivating /nurturing a relational network. The Solidarity of group and collective identity (family, clan and nation) are the natural outcomes of centuries of linguistic, racial, and cultural homogeneity of Korean society. He determined that the positive side of this group solidarity is patriotism and a sense of ethnic solidarity and pride. The negative side in Korea is parochialism and racism, and among the Korean diaspora the tendency to be socially isolated from other ethnic groups and difficulty in cultural adaption.⁶⁸⁵

⁶⁸⁰ PCK, The Minute of 96th General Assembly, (2011), 948.

⁶⁸¹ PCK, *Ibid.*, 949.

⁶⁸² *The Kidokgongbo*, Vol.2884 (18 January 2013).

⁶⁸³ For instance, the diaspora Korean churches in Bratislava, Budapest, Zagreb, and Prague tried to be a missional church with understanding of their own context and relevant cooperation with local churches in CEE.

⁶⁸⁴ See, Kim Sin-Yil, “Korean Immigrants and Their Mission: Exploring the Missional Identity of Korean Immigrant Churches in North America”, D.Miss. dissertation (Asbury Theological Seminary, 2008).

⁶⁸⁵ Enoch Wan, “Korean Diaspora: From Hermit Kingdom to Kingdom Ministry”, 103-104.

His explanation is quite convincing at least from the perspective of the diaspora Korean churches.

With the rapid expansion of the Korean missionary engagement over a short span of time, the issues of the diaspora Korean church has become a problem. At an international missionary consultation organized by the Presbyterian Churches in Korea in Seoul from 23 to 27 of May 1999, the representatives pointed out that the diaspora Korean churches have not contextualized into the mission field. They said, “Diaspora churches are often segregated rather than being integrated into ‘the existing national churches’” (author concerns it as ‘local churches in mission field’).⁶⁸⁶ This is exactly what missional ecclesiology is concerned about since contextualization is a huge part of being a missional church. Even if the diaspora Korean churches had a missionary identity, without proper contextualization, their missionary identity and efforts might seriously disharmonize missional ecclesiology. As was observed earlier, the missionary movement in CEE is greatly indebted to the diaspora Korean churches in Western Europe. Their missionary efforts in CEE should not be underestimated. Nevertheless, it has to be also considered, whether or not their mission and missionary identity has stood firm on a theological understanding of missional ecclesiology. So, a theological understanding of a missional ecclesiology in relation with the diaspora Korean church is urgently needed.

A theological meeting was held in Germany in 2001 which discussed the partnership and cooperation among diaspora Korean churches and local churches. This conference was organized by the Department of Cooperation and Witness of the WARC, (at that time Dr. Park Seong-Won was the executive secretary), the International Reformed Centre John Knox, and Conference of European Churches (CEC). The theme of the conference was ‘Breathing Together’. As the title implies, this meeting strongly emphasized the diaspora Korean churches’ cooperation and partnership with local churches in Europe for relevant mission work. It is worth remembering that the meeting proclaimed various possibilities of cooperation between the churches in Germany.⁶⁸⁷

The competitive missionary sending policy has sometimes been seriously criticized for its lack of relevant partnership with local churches. Suh Sung-Hwan, a PCK missionary to Germany in 1989 working with the EKD, stressed that “the PCK has loosely kept the mutual agreement with the EKD and the EMS. The PCK sent missionaries to Germany without any consultation with the other organizations”.⁶⁸⁸ The policy naturally creates disunity among the diaspora Korean churches and distrust from the local churches or partner churches on the

⁶⁸⁶ The Council of Presbyterian Churches in Korea, “Statement on the Mission of the Korean Churches in the New Millennium: Council of Presbyterian Churches in Korea International Consultation on Korean Churches’ Mission Around the World, Seoul, Korea, 23-27 May, 1999”, 235.

⁶⁸⁷ *The Kidokgongbo*, Vol.2323 (16 June 2001)

⁶⁸⁸ Suh Sung-Hwan, “Europe Seongyoui Hyunhwanggwa Jeongchaek Jeeon: PCKui Dokil Seongyorul Jungsimuiro” [The Current Situation and Suggestion on Europe Mission in Germany: PCK’s Mission in Germany and Suggestion for the Significance, Concept and Present Condition on the Partnership with the EKD and the EMS], Unpublished report paper to the mission board of the PCK. According to the author, this document was submitted to the PCKMD at around the end of 1993 or the early part of 1994. He referred, “As is written at the title of the document, it was originally designed to help the PCKWM form a mission policy for Europe. Unfortunately, they did not respond to it even after I finished my ministry as a missionary and pastor of a Korean diaspora church in Germany. It was such a pity”. Personal email contact by E-mail from the author on 25 March 12015.

mission field. In the European context, ‘mission as partnership’ would be a more relevant missionary method for the Korean churches’ missionary efforts.⁶⁸⁹

The diaspora Korean churches, regarding the goal, methods and content of missions, need to think about whether or not they have attempted merely the expansion of Korean culture or planting denominations without relevant contextualization. If either is the case, their missionary efforts fall into a ‘non-missionary attitude’ with a ‘pseudo missionary identity’. Mission can then be manipulated as a tool of church growth, a charming influence to gather people in one place in the name of ‘pseudo-mission’.⁶⁹⁰ This is the same as what has happened in the churches in the homeland. If they establish a church with the ultimate ambition of being a “big church”, any claim for being “missional” is meaningless from the very foundation of the church.

The lack of contextualization naturally leads to a disconnect from society. It also prevents the churches from working together with other churches and denominations. This lack of connection and cooperation within and outside the Korean churches can be called a “ghetto mentality” and can be a serious obstacle to church unity.⁶⁹¹ It is “non-missional” when they keep missionary identity by, for and within themselves, not by, for and within outsiders. The issue of contextualization, therefore, is an urgent missionary task among the diaspora Korean churches in Europe. They are asked to extend the direction and content of mission, from “ministering to their own ethnic group” to “other local churches and diaspora communities”. They may actively play the role of a ‘bridge for the Gospel, reaching out to the non-Christians in the host country, and to the other diaspora groups in Europe. (Ex. Romani people, Mongolian, Chinese etc.).⁶⁹² The identity of Christianity as a diaspora community is applicable not only for ethnic minorities but also for all Christians.

As the centre of Christianity has shifted South and East during the latter half of the twentieth century, the world has become increasingly globalized. It is evident that non-western Christians and the diaspora will increase in number, be active in Christian mission, and impact the world with the Gospel. It is certain, therefore, that Christianity can no longer draw on a dominant Northern cultural, linguistic and or political framework for direction. Neither can it be seen exclusively through the lens of Southern Christianity. The important question for Christians from both the South and the North is, ‘How well will we work, minister, and grow

⁶⁸⁹ Suh Sung-Hwan, “Seongyo Hyupryuk Gwangyerul Tonghan Hanguk Gyohoeui Europe Seongyo”, [Korean Church’s Europe Mission Through Partnership], Conference paper at PCK’s Europe Mission Society in Basel, Switzerland, 18-21 April 1995.

⁶⁹⁰ Most of the diaspora Korean churches around the world come up with stereotyped slogans about the term “mission.” The term itself surely has a strong attractive force for gathering people in one place for church growth, asking for their sacrifice, commitment and support for the sake of mission. It surely helps to mobilize people for the mission, but is the aim only for church growth? Some diaspora Korean churches in Europe have been just “the miniature of a homeland church” in terms of ministry and mission. They are a “branch” of the main church in Korea, without full contextualization in a new missionary context. Though many diaspora Korean churches in Europe, in fact, are still struggling to survive, many of them are under the umbrella of churches in the homeland. This missionary zeal has been a bit misguided and manipulated as the motivation for church growth: mission is something that can be done after church growth, or it is something that can be used for church growth. It is reported that there have been subtle tensions between larger and smaller diaspora Korean churches in Europe. The researcher acquired this information from the private conversation with an anonymous friend who studied and participated in the ministry of a Korean diaspora church in Germany.

⁶⁹¹ Choi Yong-Joon, *Hanadoemui Vision* [Vision for Unity] (Seoul: IVP, 2006), 67.

⁶⁹² This can be called from ‘ministering to diaspora’ to ‘ministering though and beyond diaspora’. Enoch Wan, “Korean Diaspora: From Hermit Kingdom to Kingdom Ministry”, 113-114.

together in the context of this astonishing of diversity?’⁶⁹³ It’s time for both the churches in Europe and the diaspora Korean churches to learn to help and encourage each other as they participate in God’s mission.

With the three emerging missiological issues above, theological reflection about the PCK’s missionary motivation is demanding. The simple religious statistical data can easily lead the PCK to the conclusion that Europe has been spiritually dead and empty. This motivation results in an immediate missionary impetus and ambition to fill the “empty places” with “Jesus”. This naïve motivation is no longer relevant. Unfortunately, this kind of motivation still exists.⁶⁹⁴ This motivation, however, is closely related with mission imperialism and denominationalism. It is urgent, naturally, that missionaries should be sent somewhere, but the motivation ‘for the PCK’ is not persuasive or relevant. Furthermore, this motivation increases even though the number of missionaries from other denominations is greater than that of the PCK’s in certain regions. For them, the missionary movement is closely related with the expansion of certain churches or denominations. They put more emphasis on who can ‘put up their denominational flag’ *for the first time* in a new mission field.

Unfortunately, this motivation is far from the church’s nature and missionary identity; the church’s victory and missionary triumph. The PCK is asked to acknowledge that the churches in CEE have strived to survive communist persecution and do mission in their own context. The idea of connecting ‘mission’ with witnessing about Christ has been gradually spreading among believers in CEE after Communism. Mission-minded clergy and laypersons have participated in conferences and consultations on mission and evangelism. This missionary awareness and tendency has been taking place in the countries of CEE like Bulgaria, Romania, Georgia, Belarus, Ukraine and Moldova.⁶⁹⁵ In this context, mission and evangelism does not mean bringing heathens and new heathens to Christ, as if there had been no Christian church there for the past decades and Christian faith had largely died. Rather, the missionary movement can help the churches in CEE towards Christian witness, openness to other churches and mutual reconciliation.⁶⁹⁶ The PCK is asked to fully understand that “for centuries millions of people in CEE have worshiped Jesus Christ”.⁶⁹⁷

4.4. Observations

The progress of the PCK’s missionary movement in Europe since the 1970s can be ascertained by the increasing number of missionaries and their various kinds of services. It started with spiritual care for the ethnic Korean people in Europe and later was extended to

⁶⁹³ Todd M. Johnson and Chung Sun-Young, “Tracking Global Christianity’s Statistical Centre of Gravity, AD 33-AD 2100”, *IRM* Vol.93, No.369 (April, 2004), 176-177.

⁶⁹⁴ For instance, an anonymous missionary in CEE suggested that the PCK should send missionaries to the Baltics, because “there is no PCK’s missionary there yet.” A certain congregation in the PCK wanted to send missionaries into the Balkans. One of its main missionary motivations was simply that “there are no missionaries from the PCK so far.” Quite often it is also heard from pastors from Korea, after a so called “missionary trip,” that we need to send missionaries into Romania because “there are no PCK missionaries in Romania.” The researcher acquired this information from personal conversations with them.

⁶⁹⁵ Valentin Kozhuharov, “Christian Mission in Eastern Europe”, *IBMR* Vol.37, No.2 (April 2013).

⁶⁹⁶ Christoph Klein, “Turning to God for Renewal in Mission in Central and Eastern Europe”, *IRM* Vol.LXXXVII, No.347 (1998), 475-479.

⁶⁹⁷ Anne-Marie Kool, “Trends and Challenge in Mission and Missiology in ‘Post-Communist’ Europe”, 25.

ecumenical partnerships with local churches. The missionary endeavour in CEE since the 1990s developed in diverse ways. The presence of the PCK's missionary movement in CEE started through working with other mission agents. They were the diaspora Korean churches in Europe, the individual missionaries, supporting churches in Korea, ecumenical partnerships with local churches, short-term missionaries with their sacrifice and commitment, and most of all, God's leading in this movement. With the expansion of the territory and diversity of missionary work in Europe, the zeal for Europe mission has been growing in the theological faculties and local congregations of the PCK.

Even though the PCK's missionary movement in CEE has a short history, the missionaries working in CEE have sincerely tried to follow the church's mission policy of ecumenical partnership. The missionary movement has spread to many of the countries in CEE through cooperation with the local churches. The basic pattern of missionary endeavour of the PCK in CEE, in general, was to follow the church's foreign mission policy and missionary regulations. Prayer played a crucial role to initiate the PCK's missionary movement in CEE and to sustain that mission work. Along with financial aid, the various mission agents from the PCK fervently prayed for the mission work in CEE.

It is also observed that the range and scope of mission work has been gradually extended. The missionary contact points were diverse, from ecumenical partnership, to theological education to humanitarian aid, Korean culture, and diaspora Korean churches. Currently, this missionary boundary is expanding.

It is observed, however, that a practical missionary plan for CEE has been lacking. This is due to the PCK's short mission history in CEE which concentrated on sending missionaries to CEE when the doors opened. They have learned through 'trial and error.' After over 25 years of the missionary movement in CEE, the PCK must encourage a relevant missionary framework for the CEE. It is not necessary to concentrate solely on numerical results, success, or church growth. It was testified that the missionary movement is to be characterized by suffering instead of by success, focusing on the individual and community. Mission as suffering is a more relevant paradigm in the CEE context.⁶⁹⁸

It is crucial for the PCK to find a concrete understanding of missionary motivation. The motivation must be true, valid, proper and relevant in the CEE context. Korean churches, including the PCK, believed that God had broken down the barriers so the wave of mission could spread throughout CEE. They thought of CEE as a spiritually empty place where faith had not been practiced during the years under communism. With zeal, they were motivated to go to CEE.

This approach, however, has not greatly affected the local churches, especially the traditional churches. This motivation remains in the PCK's missionary endeavours, not only among individual missionaries but also among congregations in Korea and the diaspora Korean churches in Europe. The attempts to repay the evangelic debt which came from the valuable heritage of previous Western missionaries in Korea should be introduced and practiced in the completely new mission context in CEE. The diaspora Korean churches in CEE and other continents, should not be "Korean Clothing Churches" in a new context. In the light of

⁶⁹⁸ Anne-Marie Kool, "Revolutions in European Mission: "What Has Been Achieved in 25 Years of Eastern European Mission?," in Corneliu Constantineanu, Mihai Himcinschi, Anne-Marie Kool and Marcel Macelaru (eds.) *Mission in Central and Eastern Europe: Realities, Perspectives, Trends*, Regnum Edinburgh Centenary Series, (Oxford: Regnum, 2016).

missional ecclesiology, crucial theological reflection is to be placed on the lack of contextual sensitivities, imperialistic tendencies of Korean culture, individualistic tendencies, and tension between different missionary agents. In relation with missionary motivation, CEE was merely a missionary trial for North Korean mission. It is also the right place where the peace and reconciliation from God must be brought. CEE has suffered severely from ethnic conflicts, so it has asked for peace, justice, and reconciliation throughout history.⁶⁹⁹

Regardless of the issue of motivation, other things were observed for a relevant mission work: an efficient communication among mission board, mission committees, and missionaries; mission policy and strategy based on relevant mission theology; well-researched data (socio-political, cultural and religious) in the region; and proper understanding of the boundary of ecclesial context which is much wider than that of Korea. Without correct research on the history, culture and religion of the region, the PCK's missionary movement would also be criticized just as the Western missionary endeavour to CEE was criticized by non-Western churches. The issue of mission prayer, not for their own success and individual blessing, would always go first.

From the perspective of missional ecclesiology, the church is considered "missional" because there is a missional God who invites all people into communion with him and sends his church into the world to share his transforming message. The church is missional because *missio Dei* is underway. 'Missional' is thereby used to describe both God and the church's very nature, as well as to explain the continuity of mission. These two main concepts appeared in missional ecclesiology: 'what is mission' and 'how it is continued.' Since God shares his sending nature with the church, the latter is empowered to extend God's mission through tangible and visible forms of the Gospel.⁷⁰⁰ The following chapters of this study will examine how the PCK's missional ecclesiology has been continued and translated in a tangible and visible form of the Gospel in the Czech Republic and Slovakia.

⁶⁹⁹ Peter Kuzmič, "The Journey from War to Peace in Bosnia: A Contextual Reflection of an Active Participant," in Robert Shreiter and Knud Jorgensen (eds.) *Mission as Ministry of Reconciliation* (Edinburgh: Regnum Books International, 2013), 228-230.

⁷⁰⁰ Man Chung Cheung, "The Contributions of Karl Barth and Hans Urs von Balthasar to Ecumenical Missional Ecclesiology", Ph.D. dissertation (University of St. Michael College, 2012), 195.

V. A Case of the PCK's Mission in Czech Republic

5.1. Introduction

The previous chapters of the present study articulated the PCK's missional ecclesiology by tracing its history within the wider background of Korean Protestant Christianity. The study searched official and unofficial documents and observed its missionary movement in CEE. The following two chapters will further present the PCK's missionary movement in CEE by narrowing the focus to the specific cases of the Czech Republic and Slovakia. Even though the two countries existed as one country for almost a century they have different understandings of history, culture and territory. They have demonstrated sharply different attitudes towards religion since their division in 1993.⁷⁰¹ Moreover, the arrival and development of the PCK's missionary movement in the two countries has not been the same. The agents and the components of the encounters, such as the time, goal, interlocutors, and actors of the missionary movement were different in each context. For these reasons chapter five will look at the Czech Republic and chapter six will look at Slovakia.

This chapter will look at the PCK's missionary movement in the Czech Republic after 1989. It will do this in the light of the PCK's understanding of missional ecclesiology, which has been discussed in previous chapters. It will focus on the manifestations of the PCK's missional ecclesiology within the missional, cultural, and socio-political setting of the churches. This chapter will also carefully heed the responses from the local churches and Christian communities in the Czech Republic, who have been crucial mission agents together with the PCK.⁷⁰² Before the PCK's missionary movement in the Czech Republic, there was a pre-existing socio-political, cultural and religious context. The reformation tradition of Jan Hus has penetrated deeply into the Protestant churches in the Czech Republic and the Roman Catholic Church leads the main religious atmosphere in one of the least religious population in the world. In that context, the new understanding of the PCK's missional ecclesiology created a complicate relationship between the Czech churches and the PCK. This relationship contained understanding and misunderstanding, struggle and acceptance, hospitality and hostility, distrust and partnership.

The present chapter, therefore, focuses on the "encounter" between the mission agents in the PCK and the Czech Protestant churches. It examines the interactions that have taken place over the last 25 years. From the PCK's perspective, Europe is a Christian continent, and Europeans are regarded as Christians. From the Czech perspective, Korea is a Buddhist country. Owing to these complex and different understandings, the encounter between European and non-European Christians has been varied and complex.⁷⁰³ The encounter not only consisted of

⁷⁰¹ Paul Froese, "Secular Czechs and Devout Slovaks: Explaining Religious Differences", *Review of Religious Research* Vol.46:3 (2005), 269-283.

⁷⁰² This chapter not only contains the PCK's missionary endeavour, but also the responsive perspectives of local churches and individuals. The thinking of the local churches, church leaders, communities and individuals will be the main factors forming this chapter, because mission is conceived as the communal, relational, interdenominational, and cooperative participation in God's mission. The encounter between the PCK's missionary movement and the local context will improve fruitful missional imagination and cause them to think about mission and church.

⁷⁰³ Judith Becker and Brian Stanley (eds.) *Europe as the Other: External Perspective on European Christianity* (Bristol: Vandenhoeck & Ruprecht, 2014), 9-10.

two agents' interaction, but also the PCK's encounter with the context itself. The present chapter, therefore, explores how the PCK's missional ecclesiology has been translated into the context of the Czech Republic, describing the setting, development, and dynamics of the PCK's missional ecclesiology in the Czech Republic. Missional ecclesiology is concerned with two main spheres in relation with church and mission: the "Church's being" and the "Church's doing". In the previous chapters the PCK's being was discussed. This chapter will focus on the PCK's "doing theology" of its missional ecclesiology in the Czech Republic.

This case study will focus on the specific context through observation, analysis, interpretation and action.⁷⁰⁴ The interaction from the encounter surely provides a live, dynamic, active complexity in the context of the Czech Republic since the case study, as research strategy, is an empirical inquiry through interviews and participants' observations to investigate certain phenomenon in its real-life setting. From this context, the locus of the phenomena, different reflections may be discovered and detected. The context is also a work in process of human agents in interaction with each other and in interaction with God.

The body of resources contains documents, interviews, church bulletins, missionary reports, physical artefacts, direct observations, and participant observations related to both the Korean and Czech agents. The openness of their work and cooperation is necessary to describe the missionary encounters and their theological reflection. The body of information has been gathered through participant observation, conversations and interviews with those who were actively involved in the process of the PCK's missionary engagement in the Czech Republic from its beginning to the present.⁷⁰⁵ The participants were the builders of the movements, and informative persons of the PCK's missionary movement in the Czech Republic. Any significant dissertation must use valid and reliable research methods. This is especially true during the process of data collection and analysis.⁷⁰⁶ Through the careful selection of primary and secondary sources along with interviews with informative persons, this study will be constructed with validity and reliability.

The interviews were done in Czech and Korea over a period of nine months, between March 2014 and November 2014. The researcher explained the purpose of the interview and recorded the conversation with the interviewee's permission, and made an appointment for the interview. The data was used directly from the Czech people who could speak English. When an interviewee spoke only Czech, it was interpreted by translators.⁷⁰⁷ Additional information was gathered after the interview on specific topics through personal conversations, phone

⁷⁰⁴ Kevin Gray Smith, *Academic Writing and Theological Research: A Guide for Students* (Johannesburg: South African Theological Seminary Press, 2008), 160-161.

⁷⁰⁵ These interviewees can be divided into two parts, Korean missionaries including their wives and Czech people. The Korean missionaries are Rev. Lee Jong-Sil, Mrs. Kim Jin-Ah, Rev. Ryu Kwang-Hyun, Mrs. Cheong Yeon-Sil in Prague, Rev. Jang Ji-Yeon and Mrs. Han Sung-Mi in Ostrava. They have close connections and openly cooperate with their mission works as ecumenical co-workers. They specifically cooperate with *Ammi* short term mission which was organized by Dongan Presbyterian Church in Seoul, one of the PCK's congregations. Every winter the team have done mission work in Prague, Ostrava in Czech Republic and Komarno in Slovakia. In the Czech Republic, local people and church leaders who actively participated in PCK's missionary work were interviewed. They are valuable witnesses, key members and mission agents involved in the PCK's missionary movement in Czech Republic from the beginning to the present. They are Rev. Luděk Korpa, Rev. David Jurech, Rev. Dr. Kornélia Kolářová Takácsová, Dr. Pavol Bargár, Rev. Katarina Suchá Thapen, Rev. Vilen Szlauer and Rev. Pavel Taska.

⁷⁰⁶ Edgar J. Elliston, *Introduction to Missiological Research Design*, 55-66 and 124-125.

⁷⁰⁷ There were several translators. The main translator was Rev. Szilvia Tóth who studied in both Prague and the United States. She had some experience with translation. She translated parts of the book, *A Theology of National Minorities*, edited by Joseph Pungur. Other translators were the daughter of a Korean missionary in Ostrava and the Korean missionaries in Prague. Their translation was helpful especially when the data was collected from the Czech to the Korean language.

conversations, and email. This additional information was gathered until April 2015. The resources also contain the researcher's personal experiences during the conversations and dialogue that were not recorded.

The present chapter, therefore, takes the following steps: it explores the dynamic complexity of the PCK's missionary engagement in the Czech Republic. The encounter will be evaluated according to the Kritzinger's seven dimensions of the *praxis matrix* while not losing the perspectives of the churches in the Czech Republic (5.2). This chapter closes by exploring the contents of missional ecclesiology from the PCK's missions, while investigating how the PCK's missional ecclesiology has been understood, practiced and translated in the context of the Czech Republic. (5.3)

5.2. Evaluation of the PCK's Mission in Czech Republic

5.2.1. Mapping the Context

Unlike the other countries in CEE, the Czech Republic has seen a dramatic change of religion. It has experienced a gradual growth of atheism. According to 2011 statistics, the percentage of atheists (no religious belief) has continually grown. This trend has expressed itself in a negative attitude toward and little interested in religion.⁷⁰⁸ Secularism and indifference to religious belief along with institutionalized religion have always been great challenges to Christianity and church growth.⁷⁰⁹ This phenomenon is accompanied by a relatively low level of trust in church institutions, by the belief that churches do not deal with social or family problems, and by a low frequency of attendance at religious services. The consequence of this is a privatization of religion. This is manifested in the deviation from traditional faith and belief, which can be observed in the decrease of belief in a personal God.⁷¹⁰ These statistics can be read as an indicator of change in the interpretation of religion in connection to new social and cultural concept of this phenomenon.⁷¹¹ The survey gives us clear evidence of the real context of Czech society.

What is the background of this atheism or no concern for religion? It is the dark heritage of communism. Anne-Marie Kool, one of the leading missiologists of CEE, exposed the background: mistrust, the lack of unity, the lack of responsibility and dichotomy between the private and the public.⁷¹² In the same vein, Markéta Sedláčková, a sociologist, wrote that twenty years of liberty have revealed many habits that have their roots in Communism. She went on to say, "it is becoming apparent that even twenty years after the fall of the Iron Curtain

⁷⁰⁸ The 2011 census, according to the Czech Statistical Office, shows a radical decline of traditional churches such as the Catholic Church and or the main protestant denominations, which have lost more than 50% of their members over the last ten years. The number who said they have "No religious belief" grew to 6,000,000 from 1991 to 2001. Those that checked "Not declared" jumped to 4,770,000, which is a 529% increase when compared with the last decade (2002-2011). www.vdb.czso.cz. Accessed on 20 June 2015.

⁷⁰⁹ Pavel Raus, "Barriers to Church Growth in the Czech Culture", 5-8

⁷¹⁰ Dušan Lužný and Jolana Navrátilová, "Religion and Secularisation in the Czech Republic", *Czech Sociological Review* Vol.IX (2001), 85-98.

⁷¹¹ David Václavík, "Deepening Secularization? How to Read Official Statistics: A Case of Czech Republic", *The Journal of British Association for the Study of Religions, Diskus* Vol.16, No.2 (2014), 22-30.

⁷¹² Anne-Marie Kool, "A Protestant Perspective on Mission in Eastern and Central Europe", 7-10.

the socio-psychological roots of distrust in other people still endure in a considerable part of the Czech population”.⁷¹³

The growing atheism in the Czech Republic cannot be singly explained as the dark heritage of communism. There are other communist countries in CEE where the rate of religious engagement has increased. The atheistic context is a complex result of the connection between politics, history and religion. So it is not easy to understand Czech society. It requires an examination of the broader political, economic, cultural and social contexts of the development of this country.⁷¹⁴

The outcome of World War I signified the opportunity to create the state of Czechoslovakia. In the difficult inter-war period Czechoslovakia was the only state in CEE to preserve its democratic system. The character of this state included all the previous traditions of pluralism, tolerance and democracy. Another element that influenced the secularization of Czech society was a wave of massive population resettlement, which appeared after World War II. Many from the Sudetenland border area were resettled to Germany during inter-war Czechoslovakia. The people who were moved into the empty Sudetenland came from the lower social classes, and had a strong left-wing orientation and a lukewarm (or negative) relationship to the Church.⁷¹⁵ This can be noticed by the fact that the Czech-German linguistic border shows a higher atheism rate.⁷¹⁶

Pavel Hošek, the chairman of the Religious Studies at the Evangelical Theological Seminary in Prague, after surveying and examining the historical and sociological cultural context presented four missiological perspectives on the predominantly secular Czech cultural context. First, contemporary Czech culture is becoming a *post-rationalist* culture, as is apparent especially among young people. The glory of Enlightenment scientific rationalism, as promoted, preached, misused and discredited by the communist government, has to a large extent declined. Second, contemporary Czech culture is also a *post-ideological* culture. The great ideologies of the Enlightenment have lost their persuasive power and their motivating potential in Czech society, especially due to the painful experience with the oppressive communist state ideology. Third, contemporary Czech culture is also gradually moving to a *post-individualistic* stage. It is true that recent cultural developments have not lead to a weakening of ‘European individualism’. On the contrary, in a certain sense they strengthened it and brought it to a head. Fourth, a further characteristic feature of contemporary Czech culture is the fact that many Czech today have a very complicated and to a certain extent, ‘damaged’ relationship to the past and to the future. In relation to the past it can be said that contemporary Czech culture is to a large degree *post-traditional*. Fifth, contemporary Czech culture is in many respects a *post optimistic culture*. The Enlightenment optimism in relation to the future, shared and proclaimed by the architects of modernity is lost and beyond recovery. Sixth, contemporary Czech culture is gradually becoming a *post-materialistic* culture. A multi-

⁷¹³ Markéta Sedláčková, “Trust and Democracy in the Czech Society,” in Zuzana Jurechová and Pavol Bargár (eds.) *Crisis Situations in the Czecho-Slovak Context after 1989*, 72.

⁷¹⁴ For the detail information, see this. Pavel Hošek, “Discerning the Signs of the Times in the Post-Communist Czech Republic: A Historical, Sociological and Missiological Analysis of Contemporary Czech Culture”, in Tomáš Halík and Pavel Hošek (eds.), *A Czech Perspective on Faith in Secular Age* (Washington, USA: The Council for Research in Values and Philosophy, 2015), 14-17.

⁷¹⁵ Pavel Hošek, *Ibid.*, 18-20.

⁷¹⁶ See the Czech Statistics Office. www.vdb.czso.cz. Accessed on 24 June 2015.

layered and far-reaching renaissance of spirituality is taking place, a search for the sacred dimension of reality, the discovery of the sacred as a welcome enrichment of life and a refreshing possibility to 'discover the unknown and experiment with the mysterious'.⁷¹⁷

It is obvious, therefore, that Czech society is following the general trend of moving away from Church religiosity and the weakening of the influence of the normative interpretation of tradition. This general trend seems to be spreading and probably is the result of the fundamental mistrust of the Church by a large part of Czech society.⁷¹⁸ The current cultural situation in the post-communist Czech Republic can be aptly illustrated by the metaphor of a market place: 'abundance' and 'the law of supply and demand'. The contemporary Czech culture is characterized by a colorful mosaic of possibilities, promises and offers, which bombard people's consciousness. The law of supply and demand is becoming important as an all-encompassing framework of social interaction. In this cultural context, it seems that 'the sacred' has become one of the 'goods' for which demand is increasing. More and more in the Czech cultural marketplace, a serious range of spiritual goods, ritual aids, meditation courses and spiritual literature can be found. A new form of religious life and a new attitude towards spiritual values are gradually developing which lead in the end to the creation of 'do-it-yourself religion'.⁷¹⁹ It can be summarized that the transformation of religious motivation in Czech society is from obligation to consumption, from organized religion to personal spirituality, from responsible membership in institutions to a free association of friends.⁷²⁰

Within this context, the decrease in membership of all three largest churches in the Czech Republic, the Roman Catholic Church, the Evangelical Church of Czech Brethren and the Czechoslovak Hussite Church was shown in the recent census in 2011. However, a gradual increase was observed in the number of adherents of the small Protestant Churches. While more than 1,083,000 citizens of the Czech Republic declared themselves to be members of the Roman Catholic Church and the corresponding numbers for the Evangelical Church of Czech Brethren and the Czechoslovak Hussite Church were 52,000 and 39,000 respectively, the number of adherents of the small Protestant Churches, such as the Church of Brethren, the Christian Communities Church, the Apostolic Church, the Czech Baptist Union, the Christian Congregations, the Moravian Church, the Evangelical Methodist Church, and other denominations, either remained the same, or in many cases increased considerably. It is obvious that there is a general trend away from traditional Church religiosity, which can be observed in the countries of the Western culture, is also characteristic for the Czech situation, and even reinforced by some typical attitudes of Czech society towards religion, which have deep historical roots.⁷²¹ Therefore, the understanding of the history of Czech Christianity within the broader ecclesial and ecumenical context is crucial to map out the current socio-political, cultural and religious and secular context in Czech society. The PCK's missionaries in the Czech Republic and the theologians in the PCK, Korea, have encountered not only with the Evangelical Church of Czech Brethren, but also other Protestant churches, such as the

⁷¹⁷ Pavel Hošek, "Discerning the Signs of the Times in the Post-Communist Czech Republic: A Historical, Sociological and Missiological Analysis of Contemporary Czech Culture", 32-41.

⁷¹⁸ Pavel Hošek, *Ibid.*, 26.

⁷¹⁹ Pavel Hošek, *Ibid.*, 28-30.

⁷²⁰ Pavel Hošek, *Ibid.*, 31.

⁷²¹ Pavel Hošek, *Ibid.*, 24-25.

Silesian Evangelical Church, the Czech Baptist Church and the Apostolic Church for ecumenical prayer meetings, theological conferences, and missionary cooperation.

5.2.2. Agency

Agency can be divided into two parts: Korean and Czech. The Korean parts are the PCK, the PCK's World Mission Department (WMD), the PCK's Ecumenical Department (ED), The National Organization of Korean Presbyterian Woman (NKPW), supporting congregations, diaspora Korean churches in Prague and Ostrava and individual missionaries working in the Czech Republic. The Czech parts are the Evangelical Church of Czech Brethren (ECCB) including the Kobylišy church in Prague, Silesian Evangelical Church of the Augsburg Confession (SECAC) and including its congregation in Ostrava, and the Central Europe Centre for Mission Studies (CECMS). In this section, we will work to answer the questions: When did the PCK's missionary endeavour start in the Czech Republic. Who were the people, institutions, communities and organizations actively involved? How have they been involved in the missionary engagement in the Czech Republic? Who were the other key actors? What kinds of encounters have been taking place?

5.2.2.1. Agents in Korea

The Presbyterian Church of Korea (PCK)

The most influential agent is the church, the PCK. Since its establishment, the PCK has spread the Gospel with a strong evangelic zeal. The church has aimed at building a “missionary church”, paying back the evangelic debt which came from outside missionaries. Facing the second century of its history, the PCK decided to change the emphasis of mission from ‘growth in quantity’ to ‘growth in quality,’ from ‘the church being missioned’ to ‘the church missioning’. Standing in the Reformed Church tradition and ecumenical spirit, the PCK observes the doctrine of the Presbyterian Church, the Apostle's creed, the 12 articles of the Korean Presbyterian Confession of Faith, the Westminster Catechism and Confession of Faith.

The PCK is considered an agent for three reasons. First, it is in the highest position to plan and implement the mission policy for the direction of missionary endeavour. Second, the missionaries officially belong to the church and are trained, dispatched and controlled by it. Third, in the case of the Czech Republic, the ecumenical partnership between the PCK and the ECCB was signed in 1997. Even before establishing this official partnership, there had been previous contacts and visitations by church leaders and the moderators which were described in a previous chapter.⁷²²

Other agents are the PCKWMD and the PCKED. They are agents in two ways. They have been sending missionaries to the Czech Republic since 1996 and implemented the church's mission policy in the Czech Republic with ecumenical partnership. The two organizations are under the authority of the church, so they, as executive organizations, fulfil the PCK's main mission policy of “ecumenical partnership”. In the PCKWMD, the executive

⁷²² See on Chapter IV.2.2.2. First Ecumenical Relationship in CEE.

secretary and regional directors,⁷²³ treasurer and the director of Missionary Kid (MK) work. The executive secretary of the PCKWMD has the responsibility of caring for 1466 missionaries in 91 countries of the world. The department is organized into four main components: board, executive committee, subcommittees, and head office. The members of the board, executive committee and subcommittees are selected from the pastors and presbyteries of the church, but the function and role of their work does not seem to be effective because they move to another position every year. The PCKWMD has been frequently asked to shift its structure from vertical to horizontal. It has been demanded that the mission administrate “from below”, not “from above” in an authoritative way. It also was criticized for not applying operating regulations equally between mission fields nor between the different missionaries on the same mission field. This naturally created distrust among missionaries. They started to be suspicious of the PCKWMD’s policies.⁷²⁴ The goal of the department is “to carry out various missionary tasks according to the Great Commission (Mat 28:19-20)”.⁷²⁵ The PCKWMD organizes regular mission conferences [*Seongyo Daehak*] to recruit missionaries and enhance the mission-spirit among the congregations of the church.

The PCKED, which had been part of the PCKWMD since its establishment, was separated from the PCKWMD in 2001. The ecumenical work was handed over to the PCKED under the direction of the moderator.⁷²⁶ In 1995, when the moderator and general secretary of the PCK visited the ECCB General Assembly, a mutual statement for cooperation in mission was produced.⁷²⁷ Based on that statement, the PCK started discussions on 12 December 1995 to launch an official partnership.⁷²⁸ The ecumenical director and the chairman of the PCKWMD have attended the General Assembly of the ECCB several times.

Other agents are supporting organizations and local congregations in Korea which have contributed to the mission work through financial aid and fervent prayer. One of them is the National Organization of the Korean Presbyterian Woman (NKPW). The first meeting of the organization was held on 20 February 1898 at the *Neoldarigol* church in the presence of 63 founding members. The first members of the NKPW expressed a strong desire to bring many women, who had not seen the light of life and were kept in the dark while living in resignation and patience, to Christ.⁷²⁹ The organization grew and eventually developed its own General Assembly in 1928 with the permission of the 17th General Assembly of the PCK. The organization took its first step as a flagman of evangelism to Korea and the world.⁷³⁰ The goal of the organization was to be “missionary women”, and from the beginning, the organization practiced mission work with great passion.⁷³¹ At the 60th Anniversary in 1988, several projects were taken up by the organization. The NKPW put its major focus on evangelism. The

⁷²³ The regional director of Europe takes responsibility for the planning of mission strategy and organizing missionary issues in Europe. However, the Europe region was combined with the Middle East, so it is difficult for the director to cover such a large area.

⁷²⁴ Lee, Jong-Sil, *The PCK’s World Mission Profile*, 35-37.

⁷²⁵ PCKWM, *The Operating Regulation of PCKWM*, 1.

⁷²⁶ PCK, *The Minutes of 86th General Assembly* (2001), 489.

⁷²⁷ PCK, *The Minutes of 81st General Assembly* (1996), 761.

⁷²⁸ PCK, *Ibid.*, 708-709.

⁷²⁹ Lee Yon-Ok, *100 Years of the National Organization of the Korean Presbyterian Woman* (Seoul: Publishing House of the PCK, 2011), 42-43.

⁷³⁰ This Mission-oriented attitude well demonstrated that the staff members of mission department in the NKPW, were much more than any other departments, making its budget exceed the budget of the whole organization itself. Lee Yon-OK, *Ibid.*, 55-56.

⁷³¹ Lee Yon-OK, *Ibid.*, 117-118.

members sent missionaries to many countries with prayers and dedication.⁷³² They made a goal to send out 20 missionaries in 10 years from 1988 to 1998.⁷³³ With this goal in mind, the NKPW started supporting missionary Rev. Lee Jong-Sil, the first missionary in the Czech Republic, in September 1996. Part of the NKPW staff visited the Czech Republic in April 1998 to encourage him.⁷³⁴ Since then, the NKPW has been actively involved in the mission work in the Czech Republic.

The local churches which have supported the mission work in the Czech Republic should also be considered crucial agents. Among them, the *Dongan* Presbyterian Church in Seoul should be highlighted. This congregation started the “*Ammi Europe*”⁷³⁵ short-term mission enterprise in 2003. The congregation also supported missionary Rev. Ryu Kwang-Hyun in Prague with financial aid and regular mission prayer. In memory of its 50th anniversary, the *Dongkwang* Presbyterian Church in Yeosu decided to support missionary Rev. Jang Ji-Yon’s mission work in Ostrava. Since 2006, the congregation has continually supported his ministry with financial aid and mission prayer.⁷³⁶

The Korean Missionaries and Their Families

Among the PCK’s missionaries, Lee Jong-Sil was the first to arrive in the Czech Republic. He arrived in November 1993 soon after the Czech Republic and Slovakia divided into two countries. The following year his wife and his son joined him. He started his engagement in ‘mission’ by working at the PCKWMD. He was actually one of the key individuals involved in the establishment of the PCKWMD in 1989.⁷³⁷ He worked the executive secretary in the PCKWMD until 1992. This experience significantly enhanced his missionary identity and imagination. He recollected, “I am not the best-equipped missionary; I just worked hard at the duties that I was given in the WMD, and that helped me to form my identity as a Christian and pastor”.⁷³⁸

During the time Lee worked in the PCKWMD, however, he made two negative observations about the individual missionary and the church’s mission. He said, “I experienced two things, first, the missionaries did not seem to rely on God, second, the church did not seem to work for God even though they repeatedly confessed to do”.⁷³⁹ So his understanding of mission started with a desire to develop solutions from his negative observations made while working in the PCKWMD. His major missionary motivation in the Czech Republic stands on this background. One of the crucial reasons for his decision to go to the Czech Republic was his interest in the churches of the Czech Republic. He completed a post-graduate diploma in mission studies at the Selly Oak College in the United Kingdom in 1993. He continued his

⁷³² Lee Yon-OK, *Ibid.*, 253-254.

⁷³³ Lee Yon-OK, *Ibid.*, 420.

⁷³⁴ Lee Yon-OK, *Ibid.*, 270.

⁷³⁵ “Ammi” means “my people” in Hebrew. The symbolic meaning of the mission team is that there are many people in the world whom God wants to find. The congregation has encouraged the young people to join various short term mission programs. The young people have been engaged in the mission work to CEE every winter during their school vacation. The congregation not only started *Ammi Europe*, but also *Ammi Africa*, *Ammi China*, *Ammi India*, *Ammi Indonesia*, *Ammi Cambodia*, *Ammi Laos*, and *Ammi Germany*. www.dongan.org. Accessed on 21 April 2015.

⁷³⁶ Personal email contact with Jang Ji-Yon, on 24 April 2015.

⁷³⁷ PCK, *The Minutes of 74th General Assembly* (1989), 492.

⁷³⁸ Interview with Lee Jong-Sil, on 23 June 2014.

⁷³⁹ Interview with Lee Jong-Sil, on 23 June 2014.

doctoral study at the Protestant theological faculty of Charles University in Prague in 1993. His study was on Joseph Hromádka, the prominent Czech Reformed theologian. He has held position in the ECCB as a pastor for whole congregation since 2000. He also has been a member of the Mission and Evangelising Committee, a member of the Ecumenical Relation Committee,⁷⁴⁰ and the first vice-president of CECMS.⁷⁴¹ He was appointed as a representative missionary in the Czech Republic by the PCK in 1996. He wanted to be “a learner” until the two churches signed for mutual partnership.⁷⁴² His Czech colleagues describes him as “a man of mission”,⁷⁴³ “helper for the Czech churches and others, he is a part of our church”.⁷⁴⁴

Jang Ji-Yeon arrived in Prague with his family in March 2006. For a year, he studied at the International Baptist Theological Seminary in Prague, and finished a Certificate in Applied Theology (CAT). His missionary motivation to go to the Czech Republic was generated by two factors, push and pull. The push factor came when he studied for his Th. M. in missiology at the Honam Theological University and Seminary in Kwangjoo. Kim Dong-Sun, a professor of missiology, encouraged him to be a missionary. The pull factor came from Lee Jong-Sil who invited and advised him to work in the Czech Republic. Lee had extended his mission work from EBBC in Prague to SECAC in Ostrava. Jang moved to Ostrava in August 2007 which is in the north-eastern part of the Czech Republic, close to the Polish border. There had been a previous contact between the PCK and the SECAC when the moderator Kim Hyung-Tae visited the region. After Jang arrived in Ostrava in 2007, he worked together with the SECAC in many mission activities, also ministering to the diaspora Korean church in Ostrava. The local church allowed the diaspora Korean church to use its church building and other facilities free of charge. Jang vividly remembered the pastor’s remarks on this issue, “Please do not forget that we are already one family, so we will not ask a penny for the rental payment of the church building”.⁷⁴⁵ Jang was considered “very kind, sacrificial and positive”.⁷⁴⁶

Ryu Kwang-Hyun arrived in Prague with his family in August 2010. His commitment to being a missionary started when he attended a special lecture given by Lee Jong-Sil at the PUTS. Lee had been asked by Han Kook-II, a professor of the missiology, to give a special lecture to his class on “ecumenical mission”. Ryu was greatly influenced by Lee’s life and efforts as a missionary in the Czech Republic, recollecting, “It was very fresh and challenging to me”.⁷⁴⁷ This freshness evoked him to apply to be a ‘student missionary’ to the Philippines before he finished his study at PUTS. He did not stay the required full year in the Philippines because his mother became sick with a serious decease. Even so his commitment to being a missionary was not weakened. After Ryu’s arrival in the Czech Republic, he attended the International Baptist Theological Seminary in Prague to enlarge his connection with students and church leaders from the countries in CEE. He successfully finished the M.A. programme. Ryu has been ministering to the Korean Community in the Kobylisy Church, helping with the

⁷⁴⁰ www.e-cirkev.cz. Accessed on 26 April, 2015.

⁷⁴¹ www.missioncentre.eu. Accessed on 26 April 2015.

⁷⁴² Hwang Hong-Ryul (ed.), *Ecumenical Hyeopryeok Seongyo: Jeongchaek, Sarye, Seongyo Sinhak* [Ecumenical Partnership: Strategy, Case and Mission Theology] (Busan Presbyterian University, 2015), 172.

⁷⁴³ Interview with Luděk Korpa, on 24 March 2014.

⁷⁴⁴ Interview with Kornélia Kolářová Takácsová on 26 June 2014.

⁷⁴⁵ Interview with Jang Ji-Yeon, on 13 June 2014.

⁷⁴⁶ Interview with Vilen Szlauer and Pavel Taska, on 12 June 2014.

⁷⁴⁷ Interview with Ryu Kwang-Hyun, on 24 June 2014.

CECMS and was recently appointed as a member of department of advice on mission and evangelism in ECCB.

There are no single female PCK missionaries in the Czech Republic, only missionary wives. They are also required to take a missionary training course to be a regular missionary. Their main job has often been confined to taking care of their children and helping their husband's mission work as a secretary. But their hidden support can't be underestimated in the mission work. They unite the "family team" and greatly contribute to the children's education, the diaspora Korean church and to the cross-cultural mission work. In the Czech Republic, the three missionary wives and families arrived in the Czech Republic with their husbands. Their children have been attending local schools in Prague and Ostrava.⁷⁴⁸

Diaspora Korean Churches in Prague and Ostrava

The two diaspora Korean churches in the Czech Republic are not to be underestimated as agents. The first of these churches is the Korean community of the Kobylišy church in Prague. The other is a diaspora Korean church in Ostrava. The Korean community of the Kobylišy church is unique and has different characteristics from other diaspora Korean churches. Its establishment can be attributed to Rev. Jiří P. Štorek the senior pastor of the Kobylišy church. His understanding of the church and openness to multi-cultural ministry provided the opportunity of coexistence between the Korean and Czech communities under one roof. Lee Jong-Sil, who started the Korean church, clearly states that the establishment of the church was closely related with Rev. Štorek's mission vision, recollecting,

"...the roots I have here in Kobylišy are based on the mission vision of Pastor Jiří Štorek. It was not my goal to work in the Czech Republic as a pastor for the Korean believers. Yet soon after my arrival in the Czech Republic in early 1994, I was preaching to some 30 Koreans who had been meeting in Karlín in Prague 8 and did not have a pastor. If I wanted to keep carrying out Korean services, they could have asked me and I could have stayed there with them. The fact that the worship services for the Koreans took place in Kobylišy was related to the missionary vision of Pastor Jiří Štorek. He rarely used the word "mission," though. Instead, he used to call his church "diaspora" in his congregation. Moreover, he perceived the diaspora situation as a positive quality of the church".⁷⁴⁹

For Rev. Jiří Štorek, "closeness" was one of the major obstacles in the churches of the Czech Republic. Lee remembers that Štorek criticized the Holy Communion without an invitation to guests. After long and considerate discussions between Štorek and Lee, they agreed to make the Kobylišy church open to people of different cultures. The first result was the Korean church. This openness included togetherness in worship, Holy Communion, and baptisms with Koreans, Japanese, Mongolians, Africans and other people from other cultures. This openness gave the multi-cultural communities the same church membership, duty and authority as the Czech community. The church members of multi-cultural communities could

⁷⁴⁸ One other PCK missionary is working in Prague, but his work will not be included in this dissertation since his status as an official missionary was not clearly articulated by the church when the researcher initiated this study. The other three missionaries work with Ammi Europe and in ecumenical cooperation with ECCB.

⁷⁴⁹ Lee Jong-Sil, "The missionary vision of Pastor Jiří P. Štorek from the Point of View of the Korean Believers in Kobylišy", Memorial 10th Anniversary of Rev. Jiri Storek," 23 June 2013, in *Under One Roof-Under One Lord* (Prague: CECMS, 2015), 1.

participate, discuss and even vote on church matters at the presbytery's meetings.⁷⁵⁰ Ryu Kwang-Hyun, currently ministering to the Korean community, reflected theologically on the common worship service of the Kobylysy church. He put missionary significance on the restorative work of a God-centred worship, on the embodiment of Christian reconciliatory identity, and on the visible witness of the Kingdom of God.⁷⁵¹ Lee was enormously affected by Štorek's last words at the end of his life: "You brothers and sisters from Korea are our angels. You must not leave Kobylysy!"⁷⁵²

The diaspora Korean church in Ostrava had a different missionary motivation from the Korean community in Kobylysy. After Jang arrived in Ostrava, he started to attend the local church's worship service with his family. Soon after, some Korean Christians, who worked for a Korean company in the area, desired a Korean congregation. Jang first invited them to attend the worship service at the local church. He soon realized that it would not be efficient because of the language barrier. So, he asked for a separated place in the church for the Korean community to meet. The local church accepted his proposal. With mutual understanding and cooperation in mission, they have worked together since 2013.⁷⁵³

The two cases have many similarities regarding their missionary motivation and cooperation with local churches. There are also differences between them. The Korean community in Kobylysy church belongs to the church. They are one family under one roof. The Ostrava churches are two separated communities in the church building, two families under one roof. These two diaspora Korean churches struggled to persuade both the Korean and the Czech members of the church to live together under one roof.

5.2.2.2. Agents in Czech Republic

The Evangelical Church of Czech Brethren (ECCB)

The present ECCB is the result of the union of the former Czech churches of the Helvetic and Augsburg Confessions. Its history, however, goes back to the 15th century awakening brought on by the work of Jan Hus and his followers, which later brought into existence the *Unitas Fratrum*. Although Protestants constituted 90 percent of the population at the beginning of the 17th century, they were outlawed in their own homeland after 1620. They had to either leave the country or accept the Catholic faith. In 1781, the emperor granted the Protestants a measure of religious liberty. But still they had to belong to either the Lutheran or the Reformed Church. Only in 1918 was union reached based on a common return to the Hussite and Brethren Reformation, which brought into being the ECCB.⁷⁵⁴ It is the largest

⁷⁵⁰ Lee Jong-Sil, "Cseko Seongyo Gyungheomeul Tonghaebon Europe Bokemhwawa Hanguk Gyohoeui Yeokhal" [An Understanding of Evangelism of Protestant Churches in Europe Based on the Experience from Missionary Work in the Czech Republic: A Proposal of the PCK Missionary Model in Europe], *MAT* Vol.33 (2014), 139-141.

⁷⁵¹ Ryu Kwang-Hyun, "A Theological Reflection on 'Inter-Cultural Common Worship Service' of Multi-Ethnic Kobylysy Church in Czech Republic", unpublished course requirement paper of Th.M. in Contextual Theology at the International Baptist Theological Seminary (April 2011), 1-13.

⁷⁵² Lee Jong-Sil, "The missionary vision of Pastor Jiří P. Štorek from the Point of View of the Korean Believers in Kobylysy", 1.

⁷⁵³ The contents of establishment of diaspora Korean church in Ostrava were collected from the interview with Jang Ji-Yeon, on 13 June 2014.

⁷⁵⁴ Jiří Otter, *The First Unified Church in the Heart of Europe: Evangelical Church of Czech Brethren* (Prague: KALICH, Evangelical Publishing House, 1992).

Protestant church in the Czech Republic and has a large range of bilateral contacts with many churches in Europe and in the world.

After signing the official partnership between the ECCB and the PCK, the two churches have practiced an ecumenical relationship with regular visitations,⁷⁵⁵ sharing church history and experience. The ECCB celebrates the anniversaries of many historical events in 2013 through 2017.⁷⁵⁶ In particular they celebrated the 600th anniversary of John Hus' martyrdom in 2015 with many conferences and events. They invited the PCK to these celebrations.⁷⁵⁷

The Kobylišy church is the main ECCB agent working with the PCK. The congregation has offered a space for the multi-ethnic Christians, such as Koreans, Japanese, and Mongolians, Congolese, and the other Europeans. Not only have they found a place for Sunday worship services at the Kobylišy church, but they have also become a part of the congregation.⁷⁵⁸ The congregation has been pleased to coexist with groups of people from different countries. The church has also provided a place for the office of the CECMS.⁷⁵⁹ Their openness to multi-ethnic Christians can be attributed to Rev. Štorek's theological understanding of the church and mission. Lee vividly remembered Štorek's preaching at the first worship service for the Korean community in Kobylišy church, recollecting,

“At the first worship service for Korean believers in the first week of October in 1999, Rev. Jiří P. Štorek quoted from Genesis 19 and said that Lot's inviting the guests and welcoming them to his home was his key opportunity to escape the judgement over Sodom and Gomorrah, and it becomes a model for the Lord Supper. He said, ‘The Lord Supper is a feast we celebrate along with those who come from other places-with foreigners, strangers, and unknown people.’ He wanted ‘the Kobylišy church’ to become a small place of refuge like Soar where people in all their weakness can stand up for guests, help each other and be in fellowship with those who have to suffer through pain and death”.⁷⁶⁰

For Rev. Štorek, a church building is not just a social place for the church members, but a place for expressing the relationship of the church's mission to its own society. The Czech and Korean community initiated the mutual mission work due to Rev. Štorek's mission theology.

The Silesian Evangelical Church of the Augsburg Confession (SECAC)

The origins of the SECAC go back to the Reformation. Students studying in Wittenberg brought the ideas of Lutheranism to Silesia. The duke of Silesia favoured the Reformation. After the Thirty Years War (1618-1648) and the Counter Reformation, the church continued to exist illegally in the mountains. It endured two centuries of repression.⁷⁶¹ During the 20th

⁷⁵⁵ In 2007, for instance, the researcher participated in PCK's General Assembly with the Rev. Joel Ruml, the bishop of the ECCB. Including the occasion, quite a many times regular visitations occurred between the two churches.

⁷⁵⁶ For instance, 500th anniversary of bible translation in 2013, 600th anniversary of Eucharist (bread and wine) in 2014, 600th anniversary of John Hus's martyrdom in 2015, 600th anniversary of Jerome of Prague in 2016, 500th anniversary of Martin Luther's reformation in 2017.

⁷⁵⁷ For instance, the John Hus conference in April 2015 in Prague and the John Hus Festival in July 2015 in Prague.

⁷⁵⁸ For instance, at the meeting of the congregation in April 2016, the congregation newly elected 12 presbyteries including two Koreans and one Congolese. This information was acquired from the personal contact with Lee Jong-Sil on May 5 2016.

⁷⁵⁹ www.kosteljakob.cz, accessed on 30 May 2015.

⁷⁶⁰ Lee Jong-Sil, “The missionary vision of Pastor Jiří P. Štorek from the Point of View of the Korean Believers in Kobylišy,” 3.

⁷⁶¹ SECAC, “The History Outline of SCEACA” in *Zásady Slezské Círky Evangelické A.V.* [Principles of SECAC] (Český Těšín, 2004), 4. Official church document uploaded in the church website, www.sceav.cz. Accessed on 15 May 2015.

century the Silesian Evangelical Church passed through several stages of identity.⁷⁶² In recent years the church has begun mission activities in Prague and other parts of the country. It is still in a period of consolidation, overcoming the consequences of the communist regime. The ministry of the word and sacraments is the centre of church life. Great stress is laid on work with children, teenagers and the youth. The church has a long tradition of Bible study and prayer meetings. It has pietism roots that can still be found in most of the congregations.⁷⁶³ There is not yet an official partnership between the PCK and the SECAC, but several visitations between the two have occurred. Before Jang arrived, Lee visited the local churches during the early stages of his mission work. After Jang's arrival in Ostrava, the mutual partnership has been actively enhanced. In 2010, Rev. Dr. Stanislav Piętak, the bishop of the SECAC sent a gratitude letter to the *Dongkwang* Presbyterian church, the supporting congregation of Jang's ministry. He expressed gratitude for Lee and Jang's cooperation with his church, saying, "With great appreciation we are accepting your cooperation through pastors Lee Jong-Sil and Jang Ji-Yeon".⁷⁶⁴ In this way, the wave of the missionary movement in Ostrava has been flowing between the two churches. The Ostrava congregation of the SECAC, where Jang and his family attended for several years, generously offered a place for the Sunday worship service of the Korean people. Jang also greatly experienced the cooperation between two churches through sharing in mission.⁷⁶⁵ From the very beginning of Jang's stay in Ostrava, Rev. Vilem Szlauer and Rev. Pavel Taska, the senior pastor and associate pastor of the Ostrava congregation, were both sincere helpers and co-workers with Jang and his mission work.

Central Europe Centre for Mission Studies (CECMS)

The CECMS is an ecumenical mission organization established in 2006 by the Czech, Slovak and Korean pastors, theologians and laypeople. It has two main goals. The first goal is to introduce both pastors and laypeople to missiology and to provide additional education for them in this field. The second goal involves helping congregations in CEE and other countries, who are interested in mission work in CEE to support one another in the areas of finance, human resources, know-how and vision.⁷⁶⁶ The very first vision of the centre was put forth by Lee Jong-Sil based on his understanding of Czech Christianity. He understood that the Czech churches had already been institutionalized and little mission work could exist independently. The organization, thus, emphasizes the importance of cooperation and the sharing of mission experiences among local churches. On the background of the establishment the organization, Lee clearly explained,

⁷⁶² Up until 1918 it was part of the Evangelical Church of the Augsburg Confession in Austria; from 1918 to 1920 it belonged to the Lutheran Church in the new Poland; from 1920 to 1938 it was autonomous within the new Czechoslovakian Republic; in 1939 it came again under the Lutheran Church in Poland; from 1940 to 1945 it was part of the Evangelical Union Church in Breslau. After the war, in 1948 it was finally officially recognized in the CSSR. Historically the congregations are in Těšín Silesia which is an area in the north-eastern tip of the Czech Republic. www.oikunene.org, accessed on 15 May 2015. And Jang Ji-Yeon, "Cheko Morava Silesia Jiyeok Gidokgyodeulgwa Seongyojeok Sanghwang" [The Christian Churches and Their Missional Situation in Morava-Silesia Region in Czech Republic], unpublished self-study resource, 6-8.

⁷⁶³ www.oikoumene.org. Accessed on 15 May 2015. The resources about the church's roots in pietism with Bible study and prayer movement was collected from an interview with Jang on 13 June 2014.

⁷⁶⁴ Stanislav Piętak, Gratitude Letter to Dong Kwang Presbyterian Church in Korean, on 20 May 2010.

⁷⁶⁵ SECAC, *Helso roku 2013*, "Interview with Jang Jin-Yeon, missionary pastor" (Český Těšín, 2012), 123.

⁷⁶⁶ CECMS, *Mission Today* (January-June 2007), 1.

“While I was talking to the Czech Christians, I discovered that their views on mission were narrow. They remained critical of the imperialistic way of doing mission and had not moved a step beyond that issue. That is the reason why I made up my mind to introduce missiology to them. They were well-grounded in theology. I learnt a lot from them when I had conversations with them. The only thing that I could contribute was to introduce missiology. So I translated several books and distribute them to the congregations, working together with pastors who had progressive ideas on the church and mission. I thought it would work, but it did not seem to. There were objections and resistance from the church members. The pastors were also exhausted by the resistance and were accustomed to the institutionalized church structure. It came up against a wall that was almost impossible to break down. I have finally come to understand that this job will take time and can't be done in a short time. I determined to introduce and spread missiology by sharing missionary experiences and uniting with pastors in continuous solidarity. This was the background of the establishment of the CECMS”.⁷⁶⁷ (Translated by the researcher)

The personal staff, both former and present, of the CECMS can also be counted as notable agents. Rev. Luděk Korpa, a pastor of ECCB, and Rev. David Jurech, a pastor of the Lutheran Church in the Czech Republic, as colleagues of Lee are crucial agents. Korpa has been deeply involved with Lee and PCK's mission in the Czech Republic since 1994. They together started mission work in Plzen. Currently he is the president of the CECMS.⁷⁶⁸ Jurech has also worked with Lee since 1995, organizing the Korean Czech Christian Society and participating in the establishment of the CECMS.⁷⁶⁹ He has been an important advisor to Lee. Lee explains, “I have learned a lot about the culture and church history of the Czech Republic from Jurech.”⁷⁷⁰ In addition to them, Rev. Katarina Suchá (Taphen), a Lutheran pastor of Slovakia, worked as the director of the Centre, and Dr. Pavol Bargár, a Lutheran theologian worked as a researcher. Currently Rev. Dr. Kornélia Kolářová Takácsová is working as the coordinator and editor of *Missiologicke Forum*, a quarterly magazine published by the Centre. Other than that, many of the co-workers, missionary practitioners, theologians, pastors, lay people who have participated in the conferences organized by the Centre represent the diverse church traditions in the Czech Republic and Slovakia. It is obvious that the Centre demonstrates an ecumenical atmosphere.

5.2.2.3. Encounters between the Agents

When we look at the encounters between various agents, the following is striking. As was seen above, the agents are complex and diverse. The geographical range of the agents is also wide. The theological tradition and history of the agents are many faceted. There is no concrete missionary policy and strategy for the Czech Republic within the PCK's mission board. Among the Korean agents, the PCKWMD and PCKED do not seem to have a common and related mission policy for the Czech Republic. However, the mission support from the NKPW has been tremendous. The PCK's missionary endeavour in the Czech Republic was initiated and mainly conducted by individual missionaries. It seems that the transparent communication among the agents in Korea has not been effective. The encounters between the PCKWMD and individual missionaries were not confident, but rather suspicious. The Czech

⁷⁶⁷ Interview with Lee Jong-Sil, on 23 June 2014.

⁷⁶⁸ Interview with Luděk Korpa, on 24 March 2014.

⁷⁶⁹ Interview with David Jurech, on 24 June 2014.

⁷⁷⁰ Interview with Lee Jong-Sil, on 23 June 2014.

agents have worked to build sincere mutual partnerships with the PCK. The ECCB has been an exemplary partner of the PCK since their ecumenical agreement in 1997. The mutual visitations between the two churches on the church level and the grass root level have contributed to the building of bilateral relationships during the early stages of the PCK's missionary endeavour in the Czech Republic. The SECAC, however, has just started to cooperate with the PCK. In their encounters with Czech agents, the PCK's individual missionaries have attempted to learn the context of the Czech Republic, such as the culture, the language, and the church condition.

5.2.3. Spirituality

This section will explore the spirituality of the agents. Mission spirituality is a life style that integrates the inward experience of God with the desire to see Jesus Christ glorified in church and society. Mission spirituality is concerned with the spiritual resources from which mission springs: the experience of God that initiates, the reading of Scripture that guides, and the prayer life that sustains the missionary. Mission spirituality draws attention to the motives and attitudes that accompany mission activity.⁷⁷¹ The Holy Spirit is the chief agent of mission. Mission as *missio Dei* is a pneumatological paradigm of mission.⁷⁷² In this respect, David Bosch correctly writes, "The Spirit becomes the catalyst, the guiding and driving force of mission".⁷⁷³ This section will answer two main questions: What is the underlying spirituality of the agents of the PCK and the Czech churches? How do their inner motivations, religious visions and worldview guide their actions in relation to the missionary movement in the Czech community?

5.2.3.1. Korean Part

Prayer

Along with the tradition of the KPC, the PCK has made evangelism a major priority. Spreading the Gospel is mainly motivated by a sense of activism. The Great Commission (Mt 28:19) has been the foundation of evangelism. "Preach the Word: be prepared in season and out of season" (2 Tim 4:2a) has been the marching orders. Along with this motivation, the PCK encouraged the local churches to participate in world mission by designating one Sunday a year "World Mission Sunday"⁷⁷⁴ and conducting several "Evangelic Rally" conferences. They played a crucial role in the shaping of spirituality, especially mission prayer of the PCK.⁷⁷⁵

The NKPW distinguished itself through spiritual prayer. The NKPW has set aside the first Tuesday of each month for mission prayer. Furthermore, they have produced the "mission calendar" and "mission diary" every year, in which the basic data and information about the missionaries, their ministries, and prayer requests are written. The NKPW has distributed these

⁷⁷¹ Kirsteen Kim, *Joining in with the Spirit: Connecting World Church and Local Mission*, 253-256.

⁷⁷² Kirsteen Kim, *Ibid.*, 32.

⁷⁷³ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 113.

⁷⁷⁴ PCK, the minutes of 76th General Assembly (1991), 92 and 478.

⁷⁷⁵ For instance, Expo 74, Centennial rally, and big and small missionary conferences organized by the PCK were held.

to the local churches of the PCK asking for prayer for the missionaries. For them praying for the missionaries is a crucial task. They said, “Since missionaries with the spirit of martyrdom are still humans, one has to always keep in mind that the support of prayers and love comes before the financial aid”.⁷⁷⁶ Identifying themselves as parents, they encouraged “the supporting churches or organizations to choose a time to specifically pray in detail for the missionaries, with the mind of a parent who had sent their own child abroad”.⁷⁷⁷ According to the witness of Lee Yeon-Ok, an honorary president of the NKPW, the goal of the organization has been “only mission”.⁷⁷⁸ The prayer for missions in the Czech Republic was emphasized at the 25th mission conference in 2007 when they celebrated the 10th anniversary of sending and supporting the missionary work of Lee Jong-Sil to the Czech Republic. At the conference, the members were encouraged to be “full of Holy Spirit with the recovery of Word and Prayer” by the sermon of Lee Yeon-Ok.⁷⁷⁹

The mission prayer emerged as a significant mission spirituality in supporting congregations as well. They not only financially supported the missionaries, but also fervently prayed for missionaries and world mission. They regularly asked for prayer requests from the missionaries and communicated them to the congregation through church notice, weekly magazine or internet homepage. Church members of the supporting congregations eagerly prayed for the prayer requests. Their prayer movement often helped to enlarge the congregation. Prayer spirituality has greatly impacted church growth.

The PCK’s prayer spirituality has greatly influenced the church in the Czech Republic. When Rev. Jan Waclawek, the bishop of the SECAC, visited the *Dongkwang* Presbyterian church in Korea with Jang-Ji Yeon, he was surprised to see the supporting church’s prayers for the missionary. He wrote a letter of gratitude to the congregation when he returned from Korea. He wrote,

“I am still full of impressions from visiting your congregation and your presbytery. For me and for all our churches the witness of your faith is a great encouragement on the path of following Jesus Christ. Your deployment and eagerness in prayers and works for spreading God’s Kingdom are bringing blessed fruits of God’s glory. Thank you for the missionary engagement of pastor Jang Ji-Yon in Ostrava”.⁷⁸⁰ (Translated by Szilvia Tóth)

His impressions fully depict the prayers for world mission. They illustrated to him that the individual missionary from the PCK is not alone in his/her mission work, but his/her ministry and mission is the sum of the cooperation of supporting congregations and the church. This understanding helped to build a strong mutual solidarity and confidence in mission between the PCK and Czech churches.

The prayer life of Ammi Europe greatly influenced the local churches and young people. They prepared for missionary endeavours with their fervent prayers. Through prayer meetings, they recognized their identity as missionaries which was motivated by the love from God, and their evangelic zeal for the Czech Republic. Their prayer spirituality made an impact on the local church in Ostrava. Pavel Taska wrote, “I have experienced many short-term missionaries

⁷⁷⁶ Lee Yon-Ok, *100 Years of the National Organization of the Korean Presbyterian Woman*, 445.

⁷⁷⁷ Lee Yeon-Ok, *Ibid.*, 446.

⁷⁷⁸ *The Kidokgongbo*, Vol.2515 (14 June 2005).

⁷⁷⁹ *The Kidokgongbo*, Vol.2628 (2 October 2007).

⁷⁸⁰ Jan Waclawek, Gratitude letter to *Dongkwang* Presbyterian Church in South Korea, on 17 December 2013.

from America and Norway, but Ammi Europe was quite different. They challenged us spiritual with their fervent prayer”.⁷⁸¹

Commitment

The missionary commitment among the PCK, supporting congregations, and individual missionaries could also be mentioned as a form of spirituality. Specifically, among them, the commitment to mission has been practiced by the individual missionaries. Naturally, their missionary commitment leads to sacrifice for the mission work. Lee Jong-Sil is considered by one of his colleagues to be “a workaholic”.⁷⁸² By this he was referring to his enthusiasm and commitment to the mission work, not activism. Jang’s commitment and sacrifice has impressed Stanislav Pietak, the bishop of the SECAC. He paid tribute to Jang and his family’s commitment to the congregations in the church. He was influenced by Jang’s using his personal salary for mission work in the local church. He wrote a letter of gratitude to the supporting congregation, *Dongkwang* Presbyterian church in Yeosu, saying,

“Pastor Jang, his wife Han Sung-Mi and their kind children (Jang Ui-Jeong, Jang Ui-Hyeon) have captured the hearts of our people, not only in the congregation in Ostrava, where they regularly participate in the worship services, but in other congregations and at the Primary Church School in Třinec. From their own salary, they are contributing to the activities of our church. Through the Gospel and songs, they inspire our people to follow the Lord Jesus Christ. We highly appreciate their services and support”.⁷⁸³ (Translated by Szilvia Tóth)

The *Dongan* Presbyterian church, a supporting congregation of Ryu, in a touching way demonstrated its commitment to mission. The congregation prepared special presents and sent them to Ryu’s’ parents on Parents’ Day. The congregation took care of the parents for the missionaries. In this way, the *Dongan* Presbyterian church took delicate care of both the missionaries and their families.⁷⁸⁴ The congregation not only helped missionaries through financial aid, but also through prayerful loving concern for the individual missionaries, their families and their parents.

Ammi Europe also showed their commitment through their efforts to share the Gospel. They translated Korean songs into Czech, memorized them and sang them to the congregation. Those in attendance were greatly impressed by their efforts. The pastor of the local church in Ostrava expressed his thankfulness.

“I want to express my gratitude to Ammi Europe who visited us this year. It was a graceful time for me to confirm that we were one family in Christ. The programs that you prepared were excellent and influenced my church members. Personally, I was impressed by two programs. First was the mime performance and second was the song. I understand you do not know the Czech language, but your pronunciation was good enough to understand the verses. It had graceful resonance! In particular, I am very thankful for your gift of Korean song which were translated into the Czech language”.⁷⁸⁵ (Translated into English by the researcher from the Korean translation done by Jang’s daughter)

⁷⁸¹ Interview with Pavel Taska, on 12 June 2014.

⁷⁸² Interview with David Jurech, on 24 June 2014.

⁷⁸³ Stanislav Pietak, Gratitude letter to *Dongkwang* Presbyterian Church in South Korea, on 20 May 2010.

⁷⁸⁴ Personal conversation on the phone with Ryu Kwang-Hyun, on 9 April 2015.

⁷⁸⁵ Vilen Szlauer, “Europe Eeseon Pyeonji” [The Impression on Ammi Mission Team], *Dongan Q.T.zine* [Dongan Presbyterian Church Magazine] Vol.360 (March 2012), 119.

Pavel Taska also mentioned their commitment, saying “I felt spiritual power and deep strength in their songs, and I got an insight that the mime performance could be a perfect method for delivery of the Gospel”.⁷⁸⁶ He praised Ammi Europe’s commitment and sacrifice in the mission fields, saying, “They devoted themselves to everything and they gave everything with full service for the people here. They even cooked *Ramyeon* [Instant Korean noodle] for the young people. This thing can’t be even imagined and found here in the Czech Republic. I was very impressed by their consideration and putting others first”.⁷⁸⁷

Missionary Hymn

The committed missionary spirit is well expressed in the worship service, especially in the hymnal. In the worship services of each congregation, the faithful commitment to world mission is emphasized. In the official hymnbook of the Protestant churches in Korea, including the PCK, there is a separate division for “evangelism and the world mission”. (495-549).⁷⁸⁸ The number of hymns in this division is quite large compared to those of other themes. They have highly influenced believers’ commitments to world mission. For instance, *hymn No.514*, composed based on Isa 6:8, “Here am I send me!” starts with “Let us wake up and spread Gospel the dawn is coming, as spreading seeds in the fields, so spread the Gospel”. It emphasises the urgent need for evangelism. Another song *hymn No.515*, “they are ripe for the harvest”, (Jn 4:35) can be taken as an example as well. It is a typical Korean song by a Korean composer. It depicts the urgency of evangelism and pity for unbelievers. The last verses repeat, “O believer! What shall you do?” This is an example of a hymn that has penetrated the hearts of Korean Christians and resonates in their missionary spirit. The question, “O believer! What shall you do?” calls for a strong commitment to evangelism and world mission. *Hymn No.506* focuses on world mission based on Acts 1:8, “till the end of the world”. The first verse says, “Till the end of the world, the Lord’s Great Commission, we will proclaim with our all life, you and I proclaim the Gospel, proclaim it every four corner”. Many of these songs functioned as key factors in shaping and reinforcing evangelism and world mission. It is also worth highlighting *hymn No 541*, which was written by Rev. Son Yang-Won (1902-1950), a famous Korean Christian leader who was martyred because of his refusal of Shinto Worship during the Japanese Occupation of Korea (1910-1945). He is also well-known by the nick name “atomic bomb of love” because of his example of Jesus’ love and forgiveness.⁷⁸⁹ The hymn is basis on Rom 8:39, “Neither height nor depth, not anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord”. So, the mission spirituality of the PCK embraces the love and forgiveness of God. These are hymns were written and composed by Koreans. Many other songs by foreign composers from the United States, Australia and England are also in the official hymnal. They have also significantly enhanced the mission spirituality of Christians and congregations of the PCK.

⁷⁸⁶ Pavel Taska, “Europe Eseon Pyeonji” [The Impression on Ammi Mission Team], *Ibid.*, 119.

⁷⁸⁷ Interview with Pavel Taska, on 12 June 2014.

⁷⁸⁸ Korean Hymnbook Council, *Hymnbook* (Seoul: Korean Hymnbook Council,) 2008.

⁷⁸⁹ Simonae Sanghae Kim, “Rev. Son Yang-Won (1902-1950) A Martyr of Love: Pastoral Theology and Care for Those Left Behind”, *Korean Journal of Christian Studies* Vol.78 (2011), 277-294. For a theology of martyrdom in the PCK in relation with Rev. Son Yang-Won’s case, see: Choi Sang-Do, “Placing and Displacing Martyrdom: Martyr-Making in the Protestant Church in Korea”, Ph.D. dissertation (The University of Edinburgh, 2012).

Suffering

Suffering may be experienced by anyone living outside their homeland. The Korean missionaries living in the Czech Republic felt more hardship than they expected. The hardships not only originated from a different culture and history, but also from a closed society and xenophobia.⁷⁹⁰ The suffering was greatest on the wives of missionaries. They struggled with cultural differences in living, educating, supporting the family, children, and with themselves. This suffering both physically and mentally was greatest during the first stage of their settlement in a new country. This was also the time that their husbands are also busy starting their mission work, widening contacts, meeting colleagues, and traveling to other regions leaving their family alone for several weeks. Missionaries' wives felt lonely as they struggled with a different culture and their children's education. They had to let go of their human pride and look to God for help. Through this bitter hardship, however, they obtained an 'inner happiness.' This ironic phenomenon can only be explained as "happiness of suffering". Kim Jin-Ah, the wife of Lee, told about her hardship and suffering:

"I left a teacher's Job and came here. [Being a teacher is one of the attractive jobs for Korean women because of its stability and reasonable salary] We made rice on the camp stove. My husband went out to meet the people. Sometimes he did not come back for several nights. I was left alone with my child. Many times, my husband would invite the local pastors to our house to strengthen our relationship with them. I had to make Korean food for them.... At that time life was surely bitter, but my life was not. We arrived with only 50 dollars, but there was never a time we ran short of rice and red pepper paste. [Rice is the main dish for the Korean people, and red pepper paste is one of the main seasonings for Korean food.] When the rice was almost gone, somebody would give some to us. When the red-pepper was about to run out, it would come from somewhere and from somebody without any connection to us. I could spend a whole night telling stories of how God worked miracles in our life. God fed us. My life was fruitful with God's miraculous grace and mysterious help. I have been happy...".⁷⁹¹ (Translated by the researcher)

For the missionaries' wives, their complicated sometimes ambiguous identities made life hard. They have two jobs. They are the wife of a cross-cultural missionary. They are also the wife of the pastor of a diaspora Korean church. To balance these two tasks at the same time was a great challenge for them. Their job was not confined to these two tasks. Learning the Czech language, history, culture and focusing on their children's education was also part of their work.

No matter what the circumstances, however, they got over their hardship with a close relationship with God. Jeong Yon-Sil, the wife of Ryu recollected that whenever missionary life was difficult, she trustfully believed that "God always has been right for me, He has never ever disappointed me! That is why I am thankful to be here because God has sent me here".⁷⁹² She confessed God's decision has always been right to her. Despite various sufferings, she felt

⁷⁹⁰ According to data, the prevalence of xenophobic attitudes has been increasing in countries that recently joined the EU, most notably those located in East Central Europe. The Czech Republic is one of the countries which shows higher numbers of xenophobia and the number has been continually increasing. Ralf Melzer and Sebastian Serafin (ed.) *Right-Wing Extreme in Europe: Country Analyses, Counter-Strategy, Labour-Market Oriented Exit Strategies* (Forum Berlin, 2013), 16-17.

⁷⁹¹ Interview with Kim Jin-Ah, on 23 June 2014.

⁷⁹² Interview with Jeong Yon-Sil, on 24 June 2014.

happy. This is really a paradoxical. Although real life is not happy or comfortable, she understands and accepts the situation through faith.

Part of the wives suffering was leaving behind a comfortable situation. It was hard to leave the comforts of the homeland. However, this self-abandonment helps to reshape their missionary identities. When Jang Ji-Yeon decided to be a cross cultural missionary on the suggestion of his professor in missiology, he and his wife prayed hard for a year. Han Sung-Mi, the wife of Jang recollects,

“At first, with tears I entreated my husband not to be a missionary. But while I was praying for this, I had a firm confidence in my mind that ‘God is working, so you should work, too.’ I accepted these words as God’s assurance to me. No matter how hard my life was, I have taken a strong hold on this message. Now I am happy”.⁷⁹³ (Translated by the researcher)

Daily life in a foreign land has been a struggle for the missionaries. This was especially true with their inability to communicate during the first stages of being in a new country. The difficulty to communicate made the children’s education, preparing visa permits, and daily life difficult. There was also prejudice because of language difficulties. Jang tells of one instance when he went to the barbershop. “At the time, I had only studied some basic Czech vocabulary. When the barber asked me how he should cut my hair, I answered, ‘a little...Hm.... Short... Yes! Short, please,’ intending ‘not to have my hair cut too much, just trim’. But the barber understood I needed short hair”.⁷⁹⁴

Spiritual suffering was not seen by the local people or colleagues. It was kept in missionaries’ personal life. Close colleagues were not aware of the hardships, because the missionaries took it as a spiritual and personal matter. They took suffering as an inner cry of their lives and thought it should be solved by a personal relationship with God. It was the process of shaping a suffering spirituality. They struggled to understand this unstable and awkward situation of God’s calling and sublimated the outer bitterness to inner spirituality.

5.2.3.2. Czech Part

Formal and Dormant

The spirituality of Czech churches, in general, tends to be traditional and formal. They focused on keeping the church traditions and marinating in the Christian culture rather than accepting new things. They repeated what they had done before. This formal spirituality has made the church dormant. This is attested to by Kornélia Kolárová Takácsová who argues that the current spiritual characteristic of the churches in Czech Republic is not active. She argues,

“There is a group of people who the Czech would call “holiday” Christians. These people only go to church during the big holidays of the church year, for baptism, weddings, funeral services, and for confirmation. Otherwise they preserve a distance from the church and often their faith does not have any Christian spirit. But in the broken moments of their life these people need a church ritual to help them to overcome this difficult period of their life. This spirituality is peculiar to the church, where

⁷⁹³ Interview with Han Sung-Mi, on 13 June 2014.

⁷⁹⁴ Interview with Jang Ji-Yeon, on 13 June 2014.

membership is based on baptism and is not dependent on active participation in church life”.⁷⁹⁵ (Translated by Szilvia Tóth)

This inactive spirituality mainly comes from the unchurched context of the Czech Republic. People are seen as atheist, but they are rather unchurched, being unsatisfied with church authority, faith and Christianity. Among atheists, not a few express a negative feeling toward the church and faith. It made them an unchurched people. Takácsová explains development of unchurched people in the Czech Republic.

“Many so-called atheists are in fact people who on the road of faith went through a deep disappointment from God. Commonly they have experienced a great personal tragedy and after that time they cannot believe anymore in God. They feel that God has sent this disaster or at least He allowed it to happen. In either case God has stopped being acceptable. They have stopped trusting in Him as their protector and shepherd. They see Him rather as a tyrannical and unpredictable heavenly Lord. The image of God, which they have created based on their negative experiences induces in them to fear and sometimes anger”.⁷⁹⁶ (Translated by Szilvia Tóth)

Suffering

Under the communist regime, the churches in the Czech Republic were subjected to various forms of persecution and repression. In the 1950s, the anti-Christian policy followed the model of the Soviet Union in using primitive methods of persecution. In the 1960s this was followed by a gradual improvement in relations between the state and church. The communist regime opted for the tactic of ‘pushing the church into the church building’. So, the Czech church gradually became an isolated sub-culture without any opportunity to act in the public domain. The regime continued with bureaucratic harassment of priests and pastors, surveillance through the church secretaries, and by infiltrating the church with agents and informers of the secret police. In this way, the regime attempted to weaken and facilitate the disappearance of churches in the Czech Republic.⁷⁹⁷ The church, therefore, under the communist regime severely suffered and was harassed.

The Czech church struggled to overcome hardships with suffering. The church protested any kind of anti-Christian policy and anti-human right regulation. A concrete case was the reaction to Charter 77, a human rights manifesto.⁷⁹⁸ Charter 77 was launched in the Czech Republic in an open letter entitled “Our Attitude to the statements of Chapter 77”. Six pastors from the ECCB signed the manifesto. After oppression from the communist regime, a document “The Position of the Church and Believers” was sent to the Federal Assembly of the Czechoslovak Republic. In the document, after a brief description of the ECCB, its organization and Presbyterian principles, there followed a list of nine areas of church life which had suffered under the state-imposed atheist ideology. Among these were: pastoral and congregational life, church publishing, youth work, ecumenical activity, and assemblies and

⁷⁹⁵ Kornélia Kolářová Takácsová, “Czech Church and Its Missionary Task,” unpublished lecture paper at Hosin theological seminary in Kwangjoo, South Korea, on 21 May 2015, 18.

⁷⁹⁶ Kornélia Kolářová Takácsová, *Ibid.*, 20.

⁷⁹⁷ Pavel Hošek, “Discerning the Signs of the Times in the Post-Communist Czech Republic: A Historical, Sociological and Missiological Analysis of Contemporary Czech Culture”, 20-21.

⁷⁹⁸ The document was an informal civic initiative in communist Czechoslovakia from 1976 to 1992, named after the document Charter 77 from January 1977. Spreading the text of the document was considered a political crime by the communist regime.

synods. Congregational meetings were restricted to Sundays, with occasional Bible classes during the week, the clear intention being, according to the document, ‘to limit church activity to agreed services in the church building’. Pastors had to have state licences for any clerical work, including teaching at the Comenius Theological Faculty. Fear of losing their licence prevented many ministers from speaking openly at church meetings. Under pressure from the authorities, only licensed pastors could be elected to church bodies. Youth work was severely restricted. Children’s religious education had to take place within the school where religion was discredited by atheist teaching.⁷⁹⁹

The suffering of fear from the communist regime, however, was not merely damaging to Christians. It created a new understanding of spirituality and the power of God. Rev. Joel Ruml, the former bishop of the ECCB, addressed this issue at the conference of the *Jeju* Island, saying,

“Nevertheless, from the perspective of the Bible and faith, it is necessary to say something more. The totalitarian period enabled us to acquire experience of humanity and its weakness. It happened every time we were able to recognize the mastery and power that can exercise over human beings – fear for children and their future, fear for one’s wife’s job and for oneself. At moments when people struggle with fear, they are also struggling about the authenticity of their confession of faith, and frequently they have to admit that they are losing, that they are reducing and suppressing their faith. Sometimes, however, the opposite could be observed – the fact that with the help of God, fear can be overcome and one can recognize the actual power of God’s salvation as a power that cuts through bonds”.⁸⁰⁰

Ironically, for a large part of the population the persecution of Christians during the communist regime tended to arouse sympathy for the church. Many were sympathetic with the imprisonment and harassing of the Protestant pastors and Catholic priests. As a result, after the “Velvet Revolution” of 1989, the Czech church was viewed in a positive light by a substantial proportion of the Czech Republic.⁸⁰¹ The suffering under the Communist regime in the Czech Republic was common among the churches. This common suffering brought together the Roman Catholic Church, the Orthodox Church⁸⁰² and the Protestant Church.

Prayer

The emphasis on prayer as a personal spirituality has been highly emphasized in the Czech agents, particularly in the SECAC. According to the *church’s principles*,⁸⁰³ prayer is considered a crucial spirituality through which Christians may discern God’s will in this complexed world. Sincere prayer is extremely necessary when a Christians’ life encounters

⁷⁹⁹ Helen Cameron, “Seventy Years of the Evangelical Church of Czech Brethren (1918-88),” *Religion in Communist Land* Vol.17, Issue 3 (1989), 237-239.

⁸⁰⁰ Joel Ruml, “The Life and Work the Evangelical Church of the Czech Brethren Today”, unpublished text of lecture for the Pastors of PCK in Jeju Island, South Korea, on 26 September 2006, 2. At that time, he was invited to attend the PCK’s 91st General Assembly in Seoul with the researcher. The Jeju Forum was one of his official programs of his visitation to the PCK.

⁸⁰¹ Pavel Hošek, “Discerning the Signs of the Times in the Post-Communist Czech Republic: A Historical, Sociological and Missiological Analysis of Contemporary Czech Culture”, 22.

⁸⁰² For the suffering in the Orthodox Church under the communist regime, see Petr Balcárek, “Martyrdom of Orthodox Christian in Czechoslovakia (1945-1990): Some Preliminary Remarks, Typology and Ideas of Future Research”, *International Journal of Orthodox Theology* Vol.5:3 (2014), 245-269.

⁸⁰³ SECAC, *Zásady Slezské Církvě Evangelické A.V.* [Principles of SECAC] (Český Těšín 2004).

hardship, grief and problems. It awakens them from their spiritual slumber.⁸⁰⁴ The document explained that prayer and God's word are complementary. Prayer is especially emphasized as enhancing personal piety.⁸⁰⁵ Prayer life is encouraged by God's word in Jer 33:3, "Call to me, I will answer you and tell you great and unsearchable things you do not know". This is an encouraging passage for the Korean Christians and is referred to whenever the necessity and effect of prayer is needed. The Korean agents were astonished to find prayer spirituality in the Czech agents. They had thought there was little prayer spirituality in the Czech agents. Prayer as a characteristic of spirituality, however, was clearly observed in the Czech agents.

5.2.3.3. Encountering the Spirituality

When we look at various encounters of spirituality from both sides, the following is observed. The agents display a wide variety of spirituality. The views of spirituality among the agents are different because the contexts and motivations of mission are different. The Czech agents are formal and dormant. The Korean agents are active and dynamic. Czech spirituality has been widely spread in the society as a negative culture. Korean spirituality tends to be demonstrated and expressed in a positive, yet individual way. Spirituality has mainly been used to overcome difficulties and suffering that the individual missionary met in their own life. It also awakens their missionary identity. Spirituality has also been expressed in a collective way when the supporting congregations pray for their missionary enterprises. Spirituality is closely related with the Gospel indebted mentality. Regardless of any kind of hardship, spreading the Gospel was the priority of spirituality. Among the Czech agents, however, the spirituality of the Gospel indebted mentality was rarely detected. They are very formal, traditional and inactive.

The reason why the aspect of spirituality tends to be lively and dynamic among the Korean agents is probably because their history of Christianity was shorter than in the Czech Republic. In addition, there have been heart-breaking experiences throughout Korean history. Naturally, the aspect of spirituality connected with suffering and lead to fervent prayer. Throughout the Korean peninsula's sorrowful and destructive history, prayer was practiced. The believers in Korea vividly experienced that prayer worked. To them, therefore, God listens and answers whenever they pray. Whenever they meet obstacles, sorrows and burdens in their journey of faith, they ask for God's help who always listens, pays attention to their request and answers back in their favour.⁸⁰⁶ This phenomenon has also been identified by Korean missionaries and supporting congregations. When the PCK's spirituality was encountered in the Czech context, the reaction was much more than surprise. Even though the spiritual character was different from their own, the agents in the Czech Republic tried to understand and learn from the PCK's spirituality.

The Korean agents, however, quite often misunderstood the spirituality of the Czech church as 'half-dead or badly dead'. This phenomenon occurred in the Korea supporting

⁸⁰⁴ SECAC, "Prayer", in *Principles of SCEAC* (Český Těšín 2004), 16.

⁸⁰⁵ SECAC, *Ibid.*, 17.

⁸⁰⁶ Their favourite biblical passages are: "Call to me and I will answer you and tell you great and unsearchable things you do not know" (Jer 33:3) and "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God." (Phil 4:6)

congregations when they made judgments based on the superficial data of religiosity in the Czech context. They sometimes tried to transplant the Korean-style spirituality into the Czech church. The PCK missionaries in the Czech Republic understood that mission is not just the transplantation of their own church and ethnic culture. They saw that prayer had been strongly focused, emphasized and practiced in the Czech Republic in a way that was little known to the Protestant churches in Korea.

It is obvious that the Korean churches, at home and abroad, were asked to learn from the Christian spiritual heritage of the churches in CEE. Among the Czech agents, a suffering spirituality also had been developed in its history and still exists among the Christians. The churches in the Czech Republic overcame the challenges and suffering under the Communist regime with a strong faith. They successfully overcome prosecution and survived. The encounter of both agents, therefore, gave a valuable opportunity to correct the misunderstandings which mainly originated from superficial judgements. Furthermore, the encounter enormously contributed to creating a new spirituality in their own contexts. Even though the characteristics of spirituality of both agents were diverse and different, the diversity enormously served to help them reach a new understanding of the different spirituality. It helped them apply the new spirituality to their own context.

5.2.4. Contextual Understanding

This section explores the agents' understanding of the context. It will ask some main questions and then work to answer them. How do the PCK and churches in Czech Republic understand their community? What do they see as good and bad around them? What are the problems that they seek to address? What did the agents try to understand in the context of the Czech Republic in terms of church and mission?

5.2.4.1. Korean Part

Among the Korean agents, the contextual understanding has mainly come from the individual missionaries, not from the church itself, since they are the ones who have experienced living in the Czech Republic. The other Korean agents are inclined to examine the context with superficial data. They see the context of Europe from a mission-related aspect, seeing Europe as both a mission field and a non-mission field. The first understanding is on the basis of Europe's secularization and atheism. The second understanding is based on the view that Europe has already been Christianized. In the PCK, both aspects have simultaneously existed. The discrepancy between the understanding of the church's official view and grass root local congregation's view exists chiefly from ignorance and bad information about the real context of Europe.⁸⁰⁷

⁸⁰⁷ For a large number of the Protestant churches in Korea, Europe is not considered a mission-demanding country. To them, Europe is clearly Christianized. From this perspective, the need for missionary engagement in Europe from Korean churches is rather weak compared with the need in Asia and Africa. According to statistics from the Korea World Missions Association (KWMA) in 2014, almost 50% of the Korean missionaries are working in Asia as a strategically-targeted locality. Less than 5% are in Europe. kwma.withch.kr. Accessed on 24 September 2015.

The missionaries have worked to understand the context of their mission work. Lee Jong-Sil is very sensitive to the happenings in the Czech Republic. When the results of the 2001 census came out, he swiftly analysed the statistical data in the 'religious category', and sent them to his colleagues and friends both in the Czech Republic and Korea.⁸⁰⁸ Furthermore, when the government passed a bill on returning property to the churches, which had been taken in 1948, he carefully surveyed the bill from a missiological perspective. This issue was very serious. Rev. Joel Ruml, the bishop of the ECCB, worried about the pastors' salaries.⁸⁰⁹ Lee asked, through a mission report, the PCKWMD, the NPKW and some supporting churches in Korea for their fervent prayer for the churches in the Czech Republic.⁸¹⁰

Lee saw that the churches in the Czech Republic have been 'institutionalized'. When he analysed the 2011 census, he observed the dramatically high rate of "no response" in the religious category selection. There was a 529% increase comparing to the data a decade ago. He assumed that it showed the peoples' indifference to religious life. He understood they were people who had negative views of the church as an institution.⁸¹¹ He also picked up on the issue of the church's 'closed-ness'. After extensive study of the history of the ECCB, he tried to understand the background of the closed-ness of the church. He understood that the ECCB had to keep their community secret under the various persecutions in the church's history which resulted in the community's closed-ness.⁸¹²

Lee's understanding of Czech society was not confined to the study of books, but was from encountering the real context as well. From the very first stages of his mission work, he worked to understand the context through his visits, contacts, and encounters with pastors. Much of his knowledge came from dialogues and discussions with his Czech colleagues. He met about 300 pastors. Before he met with a pastor or visited a congregation, he searched for the pastors' M.A. thesis and read at least the title and the contents of the thesis to gain a topic of contact and common understanding. He also searched the history of the congregations where he wanted to visit. He asked many questions about the context of the church and history. In reverse, the people he met also asked him about himself and the Korean church.⁸¹³ So, his understanding of the context came from encountering, questioning, listening and learning through visitations, contacts and dialogues.

For the contextual understanding in Ostrava, Jang Ji-Yeon also studied the current situation of the church by observing the ecclesial situation of the area. He explored the missionary context of the area by looking at three "mission-crises". First, mission has been in

⁸⁰⁸ The researcher also received his analysis. Personal contact through email on 16 February 2012.

⁸⁰⁹ The Christian Century, "Czech Government will Turn Over Seized Churches" (4 October 2011), 19.

⁸¹⁰ Lee Jong-Sil, *Mission Report 89*, 1 January 2014.

⁸¹¹ Lee Jong-Sil, "2011Neon Ingujosai Tonggyega Boyeojuneun Czecho Seongyoui Gwaje" [Mission Task Shown by the Result of the Census 2011], unpublished document.

⁸¹² Lee Jons-Sil, "Seongyojeok Gyohoeui Modelul Nogyukhanun Praha Kobylisy Gyogyoe" [Kobylisy Church in Prague, a Suggesting an Alternative Plan for Missional Church], *Mission Insight* Vol.4, Juan University (2012), 131-132. On this issue, Anne-Marie Kool also observes this phenomenon as the result of a dichotomy between the private and the public under the impact of communism, arguing, "During the communist period sometimes quite rigorous pressure was exercised to keep faith and religion in the private sphere. A ghetto mentality was the result. Churches were not allowed to be 'relevant,' to the context, and were pictured as outmoded, only for the 'old ladies with a scarf'" Anne-Marie Kool, "A Protestant Perspective on Mission in Eastern and Central Europe", 9.

⁸¹³ Quite often, the reaction from the church members of the congregation astonished him. After presenting the history of Korean Christianity, many times they asked, "Which God do you believe, Buddha or Shamanism?" They did not understand the context of the Korean church either. Right after the communist period, their connection with North Korea was more familiar to them. They vividly remembered Kim Il-Sung, the dictator of North Korea. This description was summarized from an interview with Lee Jong-Sil, on 23 June 2014.

crisis because people in general have a negative view of the church. He presented this notion with data from a daily news magazine. When people were asked ‘is the church necessary for you?’ over 60% of the participants’ responded negatively. He observed that people also mistrusted religions organizations. Second, mission has been in crisis because of the isolation and ghetto-mentality of the church which hinders the church from being missional. He saw that the church had become a closed-community as the result of communism. Mission was confined to parish-keeping activities: bible study, baptism, Confirmation and funeral services. Third, mission has been in crisis because of the relationship between church and government. He observed that the salary of pastors has been supported by the government. They are considered to be “religious officials” in city hall. Diakonial activities are also conducted by the social organizations of the city, so the accountability for mission is apt to be relinquished by the church members.⁸¹⁴ His effort toward contextual understanding is from his own study of the locality.

Ryu Kwng-Hyun, also sees current Czech society as generally “secularized.” Regarding the secularization of Czech society, he deals with four characteristics: 1) the rejection of church affiliation, 2) the distrust of the church as an institution, 3) the easy disappointment with contemporary churches, and 4) the privatization of religion in a consumer mentality.⁸¹⁵ Ryu argues that the distinctiveness of Czech secularism naturally arose from the post-communist situation. One of the remarkable phenomena appearing in current society is the people’s rejection of church affiliation. Their distrust of the church as an institution was recognized as one of crucial factors causing the situation. He stressed that currently the Czech people prefer a privatized religion or spirituality over identifying themselves with a communal ideal. This privatized religion was interpreted as a solution to the contradiction between their church attitude and spiritual needs. Through this analysis, Ryu defines the Czech society neither as a ‘secularized’ society where secularism is predominant, nor as a ‘post-secular’ society where religion is accepted as one significant and active agent in the public sphere.⁸¹⁶

Ryu’s understanding of secularization in the Czech society is very similar to Pavel Hošek’s observation of Czech society. The similarity falls on the issues of the distrust of the church, the church’s being institutionalized, and the people’s reliance on quasi-spirituality. The dissimilarities on the issue, however, are the result of Pavel Hošek’s examination of the current context though the lens of Czech culture and history. Unlike Ryu, Pavel Hošek, as an “insider”, sees the current situation as an opportunity for the Czech Christians to offer and making accessible to the contemporary people the treasures of their rich history of Christian spirituality.⁸¹⁷

5.2.4.2. Czech Part

⁸¹⁴ Jang Ji-Yeon, “The Christian Churches and Their Missional Situation in Morava-Silesia Region in Czech Republic”, unpublished self-study resource, 1-10.

⁸¹⁵ Ryu Kwang-Hyun, “A Critical Analysis of the Notion of Secularism within the Current Czech Society and Its Consequences for Mission”, 20-34.

⁸¹⁶ Ryu Kwang-Hyun, *Ibid.*, 49-50.

⁸¹⁷ Pavel Hošek, “Discerning the Signs of the Times in the Post-Communist Czech Republic: A Historical, sociological and Missiological Analysis of Contemporary Czech Culture”, 41.

Understanding the context of the Czech agents is not so different from that of the Korean agents. According to Kornélia Kolářová Takácsová, a researcher in the CECMS, the current religious condition in the Czech Republic is not ‘atheistic’, but rather ‘indifferent’ or ‘uninterested’, or as she calls it, “unseen religious society”. She observed that Czech people have retained a deep distrust of the church and have not wanted to manifest a clear expression towards religion. This phenomenon superficially appears to be atheistic in the Czech context where the trend of individualistic character has dominated society. The crucial missionary task for the church, therefore, is to recover the trust of the people in the society. She also observes that the current Czech society is in the “pre-evangelizing stage”. The missionary tasks need to be done with unity from other non-Christian institutes or organizations.⁸¹⁸

Rev. Dr. Pavel Černý,⁸¹⁹ one of the co-workers of the CECMS and an evangelical theologian, understands the contemporary context in the Czech Republic from a slightly different perspective. Even though he admits that the word “mission” is not commonly used in the Czech Christian environment, mainly as a result of the totalitarian era, he strongly contends that interest in mission is slowly increasing. He mentions, for instance, that at the very first study day organized by the Ecumenical Council of Churches in the Czech Republic, the attendants presented various perspectives on mission and missionary works.⁸²⁰ He also mentions Professor Pavel Filipi, a pastor of the ECCB, as a famous mission-related figure in the Czech context in connection with ecclesiology.⁸²¹ Interestingly enough, he sees secularization in a positive light, arguing that “It must be said that on a global scale the process of secularization is not as successful as it seemed to be in past decades...We can speak about the ‘return of God’ in Europe”.⁸²² He argues that the Czech refuse the Christian God, but they do not cease to believe in something, identifying it occasionally with the structures of the fragmentary Christian memory tucked in the social consciousness.⁸²³ Unlike the other agents’ understanding of the context, Pavel Černý sees the context in a positive perspective and encourages the churches in the Czech Republic to participate actively in their mission work.

The Czech agents’ understanding of the context can be summarized by two issues: “Atheism” and “Secularization”. The Czech agents, with a careful and deep analysis, have a very clear understanding of the context, which is not based on superficial judgement.

5.2.4.3. Encountering the Context

When we look at the various encounters of contextual understanding, the following is striking. There is a similar contextual background between the two agents: religious secularism and suffering through history. The Czech agents, however, as “insiders” approached the context with deeper thought and scrutiny. Naturally, the two agents see the need for mission in the

⁸¹⁸ Kornélia Kolářová Takácsová, “Czech Christianity and Missionary Task,” 1-13.

⁸¹⁹ He is one of the leading theologians in mission in Czech Republic with many official titles of a pastor of Evangelical Brethren Church a missiologist, the chairman of the Ecumenical Councils Churches in Czech Church, a teacher of the Practical Theology at the Evangelical Seminary of Prague and at the Hussite Theological Faculty of Charles University in Prague.

⁸²⁰ Pavel Černý, “Mission of the Contemporary Church: A Meditation on the Missionary Practices of the Gospel in the Secular Environment of the Czech Republic”, Central European Missiological Forum, CECMS (2011), 48-49.

⁸²¹ Pavel Černý, *Ibid.*, 49.

⁸²² Pavel Černý, *Ibid.*, 51.

⁸²³ Pavel Černý, *Ibid.*, 52.

Czech Republic. Understanding the context is vital for relevant missionary work in Czech society.

The Czech agents understand that mission is “quite new” in the Czech Republic, but mission is absolutely demanded in the current Czech context. All voices have been calling for mission in their context which has been little discussed among the churches and Christian communities. Though the word “mission” already existed in the churches in the Czech Republic, the encounter with the PCK helped the “mission” to become active. Some of the Czech agents confessed: “No mission was in the church. Mission was somewhat new in Czech Republic”.⁸²⁴ “Mission has not been used much. When Lee Jong-Sil came to the ECCB, we discussed and learnt about mission. Compared to other churches like the Free Church in the Czech Republic, the ECCB had few discussions about mission, only simple discussion”,⁸²⁵ and “no mission”.⁸²⁶ The PCK’s missionary movement in Czech Republic helped the churches in Czech Republic, especially the ECCB to shape and recognize the mission.

The Czech agents emphasised that an understanding of the context is essential for missionary work to be relevant. Without adequate contextual understanding, the missionary endeavour cannot be understood by the local church. On this issue, David Jurech stressed, “Jesus Loves You!... This way is not working here. They [missionaries] should understand the context here”.⁸²⁷ Takácsová also argues, “Here the church has a long Czech Brethren history, very intellectual. The missionaries should learn and need to know the context”.⁸²⁸ Moreover, Korpa criticized the missionary work from America, “Generally, we do not have a good experience with missionaries from America. They focus on prosperity theology. It is not our spirit. Pentecostal and Evangelical church is OK, but they are not our tradition. We have a different, other spirit”.⁸²⁹ It is observed, however, that he seems to be satisfied with the PCK’s approach to context in Czech Republic. Personally, he confessed,

“It was important for me and also for my contact with PCK. Because we have experienced and cooperated with one of the [anonymous Church in the USA]⁸³⁰. It was their method, [saying] that ‘our program is the best! You must learn only our program!’ It was surprising when we did it. But, it was not possible for me. For me it is not possible this way. Because we have long tradition with a lot of experiences. In this time, we have other situation from the history in my country from communist time and very materialism among people... so I think [it is necessary] for us to analyse the situation in my country, in my society... and other things. And then try to find the mission directly for this time and for this place”.⁸³¹

He mentioned very clearly the necessity and focal points of missional ecclesiology, and argued that mission must start from an exact understanding of context. In this respect, It is proper when Lee states, “I learn from David Jurech thorough whom I see Czech society”.⁸³² The encounter gives appropriate opportunity for mutual learning.

⁸²⁴ Interview with David Jurech, on 24 June 2014.

⁸²⁵ Interview with Luděk Korpa, on 24 March 2014.

⁸²⁶ Interview with Kornélia Kolářová Takácsová, on 26 June 2014.

⁸²⁷ Interview with David Jurech, on 24 June 2014.

⁸²⁸ Interview with Kornélia Kolářová Takácsová, on 26 June 2014.

⁸²⁹ Interview with Luděk Korpa, on 24 March 2014.

⁸³⁰ The researcher covered the exact name of the denomination in United States of America, even though he clearly mentioned it.

⁸³¹ Interview with Luděk Korpa, on 24 March 2014.

⁸³² Interview with Lee Jong-Sil, on 23 June 2014.

Without clear understanding of the context, the missionary movement is inclined to be criticized. Dr. Pavol Bargár, an external lecture of the Protestant Theological Faculty of the Charles University, Prague, suggests that the Nigerian-initiated churches in Prague should take a more complex approach to context by considering aspects such as contextual knowledge of the pastor, language, politics, world view, worship style, and outreach policy. Sheer numbers are not to be perceived as the main indicator of whether a specific church represents an active missionary force, but rather a multiplicity of factors should be taken into consideration.⁸³³ The Czech agents, in the same vein, also asked the PCK to understand the context more clearly and accurately. A deep understanding of the context, therefore, is necessary for the PCK's missionary endeavour in Czech Republic.

According to the previous observations of the Czech agents, the PCK's understanding of the context has been quite adequate and its missionary endeavour has been acceptable to the local churches. There have been some discrepancies, however, in the Korean agents understanding of the Czech context. The individual missionary's understanding was more direct and concrete, but the supporting congregations and NPKW understanding was somewhat indirect and superficial because it was only based on statistical data. Through these encounters, the PCK has learned that contextual understanding, even though it is complex and difficult, is necessary for efficient mission work.

5.2.5. Ecclesial Scrutiny

This section examines the agent's understanding of the church. It will be described by answering several main questions: How do the different agents in Korea and the Czech Republic understand the church in relation to the translatability of the missional ecclesiology in the Czech Republic? How do the agents view the prior role of churches in the Czech communities? How does that affect their present encounters?

5.2.5.1. Korean Part

The Korean agents see the church from different perspectives. The PCK partly sees the church as a guardian of the denomination. The church staffs boast about the PCK (*Tonghap*) among other KPC. They are proud of the strong leadership of the ecumenical movement.⁸³⁴ The pastors and theological students of the PCK are proud of its theological broadmindedness, which is called "theology in the centre", or "holistic theology".

With this pride of being centred, during the first stages of the PCK's foreign missionary movement, mission was viewed as spreading the PCK by establishing more *Tonghap* churches abroad. This trend probably occurred not only in the PCK but also in other Protestant denominations in Korea, especially during the 1980s and the 1990s when the foreign

⁸³³ Pavol Bargár, "Nigerian-Initiated Pentecostal/Charismatic Churches in the Czech Republic: Active Missionary Force or Cultural Ghetto?" *Exchange* 43 (2014), 48-67.

⁸³⁴ For instance, they were very proud of their leading role in hosting the WCC 10th General Assembly in Busan in 2013. The PCK gave a considerable amount of financial aid for the event, administrative support and man power. The researcher personally heard from an anonymous staff member in a crucial position in the PCK, saying proudly "It is only our church [PCK]'s task to finish this event, other churches cannot do it." It was his remarks emphasizing the PCK's leadership that caused some disputes among the Protestant churches in Korea during the process of preparing for the event.

missionary endeavour has actively launched by each denomination. Since then, however, the PCK has enlarged its ecclesial view with wider connections with other churches in the world and active involvement in ecumenical affairs. The church's official view on the church and mission is well balanced, between evangelical and ecumenical, in a holistic theological understanding. It says, "The church is a new community in the world called by God.... The church should endeavour to spread the Gospel, to enlarge God's kingdom in this world, and to preserve the environment which God created".⁸³⁵

However, the supporting congregations, on the grass root level, seem to have a slightly different view of the church from the church's official view. "To enlarge God's kingdom" with other churches on the globe is a bit vague to them. It is probably because they want to produce concrete, fast and visible missionary results which will help their church to grow or at least maintain the organization. The NPKW used to set numerical goals for sending and supporting missionaries worldwide.⁸³⁶ The supporting congregations are also proud of setting numerical goals for extending their missionary endeavour under the authority of the PCK.

The diaspora Korean churches in the Czech Republic, however, understand the church in a completely different way. They did not think of the church as the centre of sharing information about the ethnic Korean community which has been often the understanding among diaspora Korean churches in the world. They were more ecumenical minded. Their views on the church were somewhat different from those of the supporting congregations. Their priority was not on spreading their own denomination in the name of the PCK, but spreading the Gospel with respect to the local churches in the Czech Republic. They saw the role of the church as an outpost of the Gospel, as a missional community which was called to witness in word and deed of Jesus Christ and as an agent of transformation in the society. For them, church and mission are not separated, but go together.⁸³⁷

With this ecclesial understanding, Lee, Jang and Ryu have encouraged their partner churches, the ECCB and the SECAC, to be missional churches, and evoked their role to transform society. They are ecumenically minded and took official positions in the churches as members of ecumenical committees. Lee has been designated as a 'preacher for all local churches' within the ECCB. Ryu also is newly elected as a member of the ecumenical committee in the ECCB. Other than that, Jang has regularly attended the pastors meeting in Ostrava. Their affiliation with such organizations and congregations has been occasioned by their common ecumenical commitment to a theology that furthers the cause of partnership in mission among churches. Lee has not only worked with the ECCB, but also with other Protestant churches such as the Lutheran church and the evangelical churches as well. He emphasized that the church should be missional by breaking any privileged right. He stressed, "The church must break down any kind of privileged right. In any institute in the world, there is sharp distinction between 'master' and 'servant' The church is not an institution, so when it

⁸³⁵ PCK, PCK's Confession of Faith for the 21st Century, *The Church Constitution* (Seoul: Korean Presbyterian Publishing Company, 2003), 181-182.

⁸³⁶ Lee Yeon-Ok, *100 Years of the National Organization of the Korean Presbyterian Woman*, 420.

⁸³⁷ This observation came from the personal conversation and dialogue with the PCK's missionaries in the Czech Republic. During the conversation, we had many opportunities to talk about the situation of the church and its mission in the Czech Republic.

is said that church should be missional, it means that mission is the great effort to break down every vested right in the church structure”.⁸³⁸

5.2.5.2. Czech Part

The ECCB has a severe and heart-torn history. It struggled against the Second World War and the Nazi occupation. But the church not only survived, even when several of its pastors perished in concentration camps, but its membership has increased. Before 1989, under the communist party, the churches were frustrated and had conflicts within the church.⁸³⁹ In this period, however, the church tried to present its missionary identity in the anti-Christian context of socialism. This is demonstrated by the document, “*Misijní poslání církve*” [Church’s Missionary Identity]⁸⁴⁰ which was adopted by the 21st General Assembly in November, 1981. The motivation of pronouncing this document was the outcome of the church’s reflection on the decrease of church membership over three decades. It came from a deep concern for new mission work and on “preaching the Gospel to all creation” (Mk 16:15).⁸⁴¹

In this document, the church deeply repented of the church’s indifference to the society, which resulted in internal and individual faith. Evangelization in that context was only to take care of the church members who had lost their faith and left the church. The evangelism of the ECCB originated from ‘practical ecclesiology’ through which the church tried to make its identity in an anti-Christianity context. This document also pointed out that the missionary characteristics of local congregations can be naturally demonstrated when the Great Commission from Christ was fully accepted. The document insisted that the worship service should be changed into something understandable by “the unbelievers or person who does not understand” (1 Cor 14:23). Furthermore, it pointed out that church life should be attractive to unbelievers.⁸⁴² Christian life should be open to the world and without compromise build God’s kingdom. This understanding focuses on the main concept of missional ecclesiology, considering the church’s role in the world. The ECCB’s understanding of church and mission in terms of unity and cooperation is clearly stated in the document, “The church is the body of Christ, and Christ is much stronger than divided churches”.⁸⁴³ The document calls for ecumenical cooperation and rejects any kind of competition in mission.

Confronted by a completely different context after 1989, the ECCB developed an understanding of the relationship between church and mission in keeping with the reformation tradition of John Hus. In 2009, the General Assembly adopted the “*Čtyři Misijní Atrikuly: Misijní Proklamace Českobratrské Církev Evangelické*” [Four Articles of Mission: Mission Proclamation of the ECCB]⁸⁴⁴ which was pronounced for the first time in their confession of faith. It declared,

⁸³⁸ Interview with Lee Jong-Sil, on 23 June 2014.

⁸³⁹ Helen Cameron, “Seventy Years of the Evangelical Church of Czech Brethren (1918-1988)”, 230-246.

⁸⁴⁰ ECCB, *Misijní Poslání Církve* [Church’s Missionary Identity], 21. Synodu, c. II/14 (1981).

⁸⁴¹ ECCB, *Ibid.*, 1981,1.5, quoted from Lee Jong-Sil, “An understanding of Evangelism of Protestant Churches in Europe based on the Experience from Missionary Work in Czech Republic: A Proposal of a PCK Missionary Model in Europe”, 125-126.

⁸⁴² ECCB, *Ibid.*, 2.

⁸⁴³ ECCB, *Ibid.*, 3.

⁸⁴⁴ ECCB, *Čtyři Misijní Atrikuly: Misijní Proklamace Českobratrské Církev Evangelické* [Four Articles of Mission: Mission Proclamation of the ECCB], Leden (2009).

“1. Word (Mt 28: 18-20): We believe that the greatest task of the church was, is and will be the proclamation of the Gospel of Jesus Christ. This is the centre of our life and faith. The Gospel is the best what we could offer. 2. Deed (Mt 25: 35-36): The Gospel is preached not only by words, but through deeds. The word must be followed by deeds, after deed may follow the word. 3. Ecumenical (Jn 17: 21). The Gospel we are bringing ecumenically. Sister churches we are considering as our coalition and alliance allies, friends, brothers and sisters. 4. With Decorum (1 Pet 3: 15-16): The Gospel, the best news in this world we preach with honour and dignity”.⁸⁴⁵ (Translated by Szilvia Tóth)

The ECCB has put evangelism as one of the church’s crucial roles in their context. Spreading the Gospel was considered important, but the process and form of it was equally taken into consideration, as “with honour and dignity”. The recovery of society’s trust, therefore, has been one of the church’s tasks in the current Czech context.

In the same vein, Rev. Joel Ruml, the former bishop of the ECCB, strongly emphasized that the Gospel is still the priority today in relation with the church’s task. According to Pavol Bargár’s summary of a symposium on the “Praxis of the Gospel in the Secular Czech Republic,”⁸⁴⁶ Joel Ruml asserted that the task of the church was not only to speak about a menace (judgement), but also (or perhaps primarily) to offer an alternative - to set out on the way of hope. Ruml also focused on justice and authentic relationship within a community, which could be perceived on three levels: God-man, man-God, and man-man.⁸⁴⁷ For him, the church’s main task is to spread the good news. Christians truly need to become a witness of it.

Joel Ruml outlined his understanding of the church in a special lecture to the *Jeju* Forum. At the lecture, he clearly stated, “The church as the people of Christ continues to exist in order to preach and convey the norm of faith and life, which it recognized from the fact that in Christ, God spoke and provided a final revelation of his relationship of love for the world and humankind”.⁸⁴⁸ He continued stressing the church’s task, arguing that it should be done no matter what challenges the church met, stressing,

“Here we can find an easily recognizable key to understanding why the Lord wants His own faithful people to remain on Earth until the very last day, as a people that wants to live in communion with Him and derives strength from that communion for service and work in the present. It is no easy task to implement what I have said in the life of the church within the modern European community, but I believe it is the church’s main role as the people of Christ in today’s world”.⁸⁴⁹

Moreover, the urgency of spreading the Gospel was also taken into consideration by the SECAC. Since the church has been “very spiritual”,⁸⁵⁰ the way it approaches current Czech society should be likewise from a spiritual perspective. Rev. Stanislav Piętak, a pastor and head of the program of the Department of Christian Education, suggested five different ways to approach the society.

First, the contextual barrier which disturbs church growth in the Czech Republic should be broken down only through love and sacrificial service. The church’s role in the society is to

⁸⁴⁵ www.e-cirkev.cz. Accessed on 7 May 2015.

⁸⁴⁶ The symposium was at the Protestant Theological Faculty of the Charles University in Prague 27-27, May 2011.

⁸⁴⁷ Pavol Bargár, “Praxis of the Gospel in the Secular Czech Republic: Some Missiologically Relevant Impulse,” Unpublished reflection on the symposium. He uploaded this summary and reflection on the website of CECMS. www.missioncentre.eu. Accessed on 28 September 2015.

⁸⁴⁸ Joel Ruml, “The Life and Work the Evangelical Church of the Czech Brethren Today”, 3.

⁸⁴⁹ Joel Ruml, *Op.cit.*

⁸⁵⁰ Interview with Jang Ji-Yon, on 13 June 2014.

help the needy with unselfish love. Second, personal and public evangelism are of the highest priority and must be a permanent part of the program of the church. The spread of Gospel is the crucial role of the church. Third, youth mission is necessary. During the communist period, this kind of activity was harshly suppressed, but now things are different and youth mission is one of the church's missionary goals. Fourth, society needs a clear message of the Gospel. Living in a pluralistic society people need to see again the clear way of salvation, which God revealed in His word through his Son, Jesus Christ. Fifth, we need to appreciate and publicize Lutheran theology in CEE. As a Lutheran, he was very proud that during the Second World War, the only bishop to suffer martyrdom was from the Lutheran church. He also mentioned that during the time of Communism, the SECAC had a strong underground movement with its own clear-cut spiritual program.⁸⁵¹

Piętak's understanding of the society is from a spiritual perspective, but it can become dangerous if he pushed to an extreme the influence of Lutheranism in CEE. Then, the church's role in the society would become the transplanting of its doctrine and influence into the world rather than transforming the world. In any case, by his analysis, evangelism is an urgently task for the church in the current Czech context.

5.2.5.3. Encountering the Ecclesiology

When we look at the encounter between the different churches' understanding of ecclesiology, the following is striking. It is observed that there is a common agreement among the agents on the prior role of the church, which is to spread the Gospel at all ways, even when they meet difficulties. It is emphasised that the church needs to be missional. The only differences, however, between the Korean and Czech agents are the characteristics of a missional church. The Czech agents tend to put the importance of mission on social work. The Korean agents put the importance on world evangelism in the foreign context. This discrepancy, however, is not conflictive in the Czech context; rather it leads to the necessity of mutual partnership. The mutual partnership, therefore, becomes very necessary in the Czech context.

In this respect, Lee was influenced by Rev. Štorek's understanding of the church. He identified with Štorek's understanding of church and mission and credited his starting a Korean community in Kobylysy to him. Lee maintained,

"I am a foreigner living in the Czech Republic but I have already put my roots there. It was not a mere development of roots though. I was somehow grafted on the tree by the name of Štorek and so I put my roots here by it. In addition, the roots I have grown here in Kobylysy are based on the mission vision of Pastor Štorek. The fact that the worship services for the Koreans started taking place in Kobylysy was related to the missionary vision of pastor Jiří Štorek".⁸⁵²

He continued that the church and mission should not be separated. That was Štorek's understanding on missional ecclesiology.

⁸⁵¹ Stanislav Piętak, "The Gospel in Post-Marxist Societies: How People in Post-Marxist Societies are Coming to Trust in our Lord as the Centre of their Lives", *Missio Apostolica* Vol.9, No.2 (2001), 84-87.

⁸⁵² Lee Jong-Sil, "The Missionary Vision of Pastor Jiří P. Štorek from the Point of View of the Korean Believers", Memorial of the 10th Anniversary of Rev. Jiří P. Štorek on 23 June 2013, in *Under One Roof-Under One Lord*, 1.

“Štorek’s missionary vision led our Korean believers and me to stay in Kobylisy as members of the local church. Because of his last wish -“Do not leave Kobylisy!” we will do our best to carry out his missionary vision in Kobylisy. Mission and church were not separate terms for Pastor Jiří Štorek. This pastoral effort, which does not separate the Gospel of the Lord’s love to the world from the testimony of the church, was Štorek’s mission and his church”.⁸⁵³

Within the encounter of the different agents’ understanding of church in the Czech context, mutual partnership has continually been emphasized. It was also one of the crucial factors contributing to the formulation of a new missional ecclesiology. It is testified that trustful partnership in mission enormously contributes to fruitful mission work. It also leads to church unity and cooperation in mission. In the document of mutual agreement between the PCK and the ECCB, partnership, unity and cooperation were emphasized. The partnership agreement said,

“At contracting about the partnership between the PCK and the ECCB, both churches confess, that the basis of mutual cooperation is calling to serve Christ in His body - in the Church, and those whom believe in Him. ... Our partnership is steaming from the community with God the Trinity... The mutual cooperation has permanently to open us for others, so everybody could come and accept the love of God”.⁸⁵⁴ (Translated by Szilvia Tóth)

Unity and partnership in mission naturally provided valuable opportunities for the two churches to learn from each other. When Korpa visited Korea with Lee, he mentioned that the purpose of his visit was to learn about the Korea church. In an interview with *Kidogkongbo*, the PCK’s official church magazine, he mentioned,

“I just came here to see and learn how the small congregations fulfil missions in Korea. Even though the Protestant churches in Czech had many experiences in mission, at this moment we cannot find them. I believe that it is high time that Czech churches should learn about mission, in that sense it is very necessary for us to learn the missionary experiences from the churches in Korea”.⁸⁵⁵ (Translated by the researcher)

Trustful partnership in mission provided opportunities to experience what church is, what church does and what one church can learn from the other. In this way, the PCK has learned that the church’s main role is to be open to society, to spread the good news with sincere unity and cooperation in mission.

5.2.6. Interpreting Tradition

This section examines how the agents interpret tradition. It will answer the main questions: How do the PCK, the ECCB and the SECAC interpret their own religious tradition, read the Bible, and think theologically on their situation? How do they (re)interpret the Bible and theological tradition in the light of the questions in the previous three dimensions? (Agency, Context analysis and Ecclesial analysis) What is the unique message of the Christian faith that arises in this context?

⁸⁵³ Lee Jong-Sil, *Ibid.*, 6.

⁸⁵⁴ Mutual Agreement of Mission Partnership between PCK and ECCB, on 3 March 1997, in Seoul.

⁸⁵⁵ *The Kidogkongbo*, Vol.2938 (15 Mar 2014).

5.2.6.1. Korean Part

The Korean agents rely on two traditions for the missionary movement in Czech Republic: The Great Commission and Reformation Theology. The motive of the PCK's missionary endeavour has relied greatly on evangelic zeal, based on the Great Commission. 'Go and make disciples' has been the simple but powerful missionary motivation in the PCK's mission theology. On this theological foundation, the 'debtor-mentality of evangelism' has been highly emphasized for the aspect, content, goal, and especially the motivation of its mission works. This interpretation of the Bible is inclined to focus on the church's role for evangelism. While preparing for the 2006 mission conference, for instance, the PCK made an exemplary preaching guide for the missionary basis on the text from Rom 15:22-24. The topic of the debtor's mentality of evangelism was not excluded from the topics.⁸⁵⁶ The Great Commission as the interpretation of the Bible on world mission was also highlighted in the exemplary sermons for the congregations celebrating World Mission Sunday in 2014.⁸⁵⁷

The NKPW's motivation for world mission was also strengthened by the PCK's policy, especially in terms of the debtor's mentality on evangelism. Since its establishment as an independent organization from the PCK, the NKPW faithfully supported world evangelism.⁸⁵⁸ Under the slogan "We, Women Evangelists," the NKPW worked for world mission with the PCK.⁸⁵⁹ Their cooperation with the PCK is evident in their financial support to *Kidokgongbo*. They call this support "Literature Evangelism". The PCK's missionaries around the world receive the news magazine every week. Even though this work may not directly connect with their interpretation of theology, these efforts surely originate from their identity as "women evangelists", which comes from their deeper foundation in the debtor's mentality of evangelism.

The PCK is part of the Reformed Church tradition and follows reformation theology. Its interpretation of this tradition and its theology can be seen in its confessions of faith found in church's constitutions: The PCK's Confession of Faith (1986)⁸⁶⁰ and The PCK's Confession of Faith for the 21st Century (1997).⁸⁶¹ These confessions contain the PCK's succession of the Reformed tradition. From the confessions, one can see Calvin's characteristics of ecclesiology such as the body of Christ, mother of church, God's word, and discipline. Furthermore, they emphasized the Christian's accountability for spreading good news to the end of world. It was meaningful that the PCK's Confession of Faith (1986) was the first effort to establish a new confession of faith in the history of the Korean Reformed Church. The confession of faith especially dealt with the church's Reformed ecclesiological characteristics. Moreover, in the

⁸⁵⁶ Other things are also emphasized such as the necessity of mission, Paul's vision for world evangelism, the church is a tool of mission, and the way to participate in God's mission. PCKWM, "The Outline of Sermon for the Mission Conference in 2006", unpublished text of the preaching guide for the missionaries who are supposed to preach to the local churches in 2006.

⁸⁵⁷ The sermons were presented from the church staffs and missiologists who were affiliated with the affairs of the PCK's world mission. Their sermons can be measure sticks for the PCK's interpretation on world mission. However, it is worth noting that other topics were equally emphasized, 'Christian, love sharing people', 'Christian who cross over the barrier', 'Vision of Mustard Seed', 'Learning from Antioch Church', 'Mission Partner', 'Enlarge the Place of Your Tent'. PCK, "Sermon Text for World Mission Week 2014", unpublished sermon text in 2014.

⁸⁵⁸ Lee Yeon-Ok, *100 Years of the National Organization of the Korean Presbyterian Woman*, 118

⁸⁵⁹ Lee Yeon-Ok, *Ibid.*, 183-184.

⁸⁶⁰ PCK, PCK's Confession of Faith in *Church Constitutions* (2003), 145-171.

⁸⁶¹ PCK, PCK's Confession of Faith for the 21st Century, *Church Constitutions* (2003), 173-183. This confession includes: 1) Triune God, the Origin of Love and God, 2) Separation from God, disconnection between Human being and Creature, 3) New Creation in Gospel, Connection among God, Human being and Creature, 4) Holy Spirit and Fellowship among God, Human being and Creature, 5) Church and God's Kingdom, and 6) New Heaven and New Earth.

PCK's Confession of Faith for the 21st Century (1997), the church's role is more widely emphasized than ever before. Crucial concepts of the church like 'God's people', 'the body of Christ', 'loving community', 'transformer', 'accountability of peace', 'preserving natural resources', 'ecology', 'world conflict', and 'dehumanization' have been added and extended. Thus, the PCK's view of the world and culture has widened and has been asked to make the current issues of the world a part of the church's crucial function. In a nutshell, the theological characteristics of the PCK's reformation theology has gradually developed and expanded from evangelical to ecumenical, from local to a global church, from outside expansion (quantity) to inside expansion (quality).

Within the same reformed theology and tradition, the partnership between the PCK and the ECCB was started, developed and strengthened. Before their official partnership was signed, the first common statement was produced in which the "Reformed tradition" was emphasized, saying "We, having the same heritage from the Reformed tradition, have exchanged the church history and current context through visitations and letter..."⁸⁶² The Reformed tradition functioned as a bridge of understanding and cooperation. The PCK was especially interested in recent events of the churches in the Czech Republic, including the theological conferences for the 600th anniversary of Jan Hus's Martyrdom and the upcoming 500th anniversary of the Reformation.

The PCK's missionaries in the Czech Republic had an ecumenical mind set. Lee argues that mission should be done "Breathing Together" with local churches. His idea of "Breathing Together" was taken from Calvin's preface to the Catechism and Confession of Faith.⁸⁶³ Since he established the Korean community in Kobylysy church, this motto of Reformation theology has been preserved. With his theological background, he was able to lead the Korean community in the Kobylysy church to be "different shaped" from other diaspora Korean churches. He wanted his congregation to be contextualized within the local churches in the Czech Republic. The result of his theological foundation was his congregation's motto, "Breathing with Czech Churches". The hope is the Korean community will not remain simply a Korean ethnic congregation. The new place and context has created a new missionary identity.

The PCK's missionaries in the Czech Republic seriously considered self-theologizing. Their self-theologizing was based on the very fundamental reformation theology of justification by faith, which was not what people could do for their salvation but what God had already done in Christ. They also saw the church as the body of Christ, which has also been a part of Reformation theology. This theological understanding strongly developed their ecumenical mind set.

They articulated the definition of mission and describe their mission works from their own theological background. For instance, Lee articulates mission as "understanding,"⁸⁶⁴ Jang

⁸⁶² PCK, "Common Statement among the Representative in the CEEB, the Reformed Faculty at Charles University in Prague and PCK in 1995", in *References on World Mission and Ecumenical Relationship* (PCK, 2008), 245.

⁸⁶³ Lee Jong-Sil, "Seongyojeok Gyohoeui Modelul Nogyukhanun Praha Kobylysy Gyogyoe" [Kobylysy Church in Prague, a Suggesting an Alternative Plan for Missional Church], *Mission Insight* Vol.4 (2012), Juan International University (2012), 134.

⁸⁶⁴ Interview with Lee Jong-Sil, on 24 June 2014.

“sharing,”⁸⁶⁵ and Ryu “a life with relations with others”.⁸⁶⁶ In the same vein, Lee argues that relevant mission work should accompany self-theology. He states,

“Gospel always goes beyond borders. As is seen in the early Christian community, when the Gospel crossed over from Jewish to Hellenistic territory, it changed from the “Gospel of circumcision” to the “Gospel of Justification by faith.” In other words, the missionaries in a cross cultural situation should struggle for self-theologized process in their mission field. So, the missionaries need to cope themselves for self-theologized struggling, a struggling to recognize themselves as living only in the grace of God who saved them from the sin, to spread the only whole Gospel, not the fraction of their denominations”.⁸⁶⁷ (Translated by the researcher)

5.2.6.2. The Czech Part

The Czech agents also firmly lay a missionary foundation on their reformation heritage and the word of Jesus. Missionary efforts focus on every individual since every single person is important according to Reformation theology. Joel Ruml clearly maintains, “Missionary efforts are thus directed towards our individual neighbour, because every individual human being is important and is a potential receiver of the church’s service in its individual members – where by the Reformation idea of a universal priesthood of believers assumes particular significance”.⁸⁶⁸ His assertion originates from Reformation theology’s teaching on the universal priesthood of believers. He connects it with the church’s role in the life of each individual person. He also sees the meaning of service in the words of Jesus in Mt 25:36, ‘I was in prison and you came to visit me’. He asserts that “The fact that it was just a visit, but that visit was the act for recognition of the other person’s worth and restoration of their dignity. That is why the church exists in an individualistically oriented world”.⁸⁶⁹ For the ECCB, by this, one can assume that the motivation of mission has been emphasized from the Reformation tradition and Jesus’ teaching.

The SECAC also put a priority on Jesus’ Great Commission as the crucial foundation for mission. On the basis of this theological background, the church understood apostolic mission to be preaching, baptizing and educating. The church clearly manifests that mission is not just a matter for the church as a whole, but each individual member. Every believer is responsible for the spread of God’s word. Each person’s life is to witness the good news to others.⁸⁷⁰ With this understanding, the SECAC considers mission and evangelism as core values of the church.

It seems that the SECAC put a strong emphasis on the Bible for enhancing personal spirituality and faith life. This notion is well pronounced in the principles of the SECAC in which the church encourages the Christians to read, listen, study and meditate on God’s word for their spiritual life as is written in Ps 1:1-2 and 2 Tim 3:16-17.⁸⁷¹ This is also well testified to in Jang’s personal witness, saying that “I see the SECAC strongly has focused on piety and

⁸⁶⁵ Interview with Jang Ji-Yon, on 13 June 2014.

⁸⁶⁶ Interview with Ryu Kwang-Hyun, on 24 June 2014.

⁸⁶⁷ Lee Jong-Sil, “Ecumenical Seongyo Forum: PCK Cseko Seongyo Gyunghoem” [Ecumenical Mission Forum: Case of Czech Republic], unpublished lecture paper, 10 July 2014, Busan Presbyterian Theological Seminary, 4-5.

⁸⁶⁸ Joel Ruml, “The Life and Work the Evangelical Church of the Czech Brethren Today”, 4.

⁸⁶⁹ Joel Ruml, *Op.cit.*

⁸⁷⁰ SECAC, “The History Outline of SCEACA”, 7.

⁸⁷¹ SECAC, “Christian Life-Personal Piety”, in *Principles of SECAC*, 16.

spirituality in Christian faith and the church put priority to reading and studying the Bible”.⁸⁷² In the document of the church’s principle in the SECAC, it is clearly pronounced that the contents and method of mission should lay on the Holy Bible and Church’s main task is spreading the Gospel. It pronounced,

“The paramount mission of the church is celebrating the Lord Jesus Christ by spreading the Gospel, because our Saviour God “*who desires everyone to be saved and to come to the knowledge of the truth.*” (1 Tim 2:4). For evangelization is considered spreading the Word of God in the culture affected by the Gospel, whereas mission means spreading the Word of God there, where the church does not have any influences on society and the number of the new-born Christians is minimum. The sign of maturity of the church is then the transmission (“sending”) missionaries into the cultures unaffected by the Gospel. The Lord Jesus Christ gave a big mission, to obtain disciples to Him in each nation (Mt 28: 18-20). This duty is not a burden, but a privilege. The Church receives its missionary authorisation, the power for its fulfilment, the content and the method from the Holy Bible, what is for the Church the highest authority. The centre of the missionary message is Jesus Christ (1 Jn 5: 11-12)”.⁸⁷³ (Translated by Szilvia Tóth)

The theology of the reformer Jan Hus focused on the context of the Czech Republic. His mission and thoughts have greatly influenced the churches in the Czech Republic. Among his teachings was the desire for the laity and priesthood to be on the same level.⁸⁷⁴ The ECCB has manifested the tradition of Jan Hus in various ways and in a different historical context. Lee understood that the ECCB continually tried to keep the heritage of Jan Hus even after 1989. This finally led the church to pronounce the mission document, “The Four Articles of Mission Manifesto for ECCB”.⁸⁷⁵ Meanwhile, the SECAC, in the Church Law which was approved by the government in 1923, also clearly pronounced that the church was founded on the reformation heritage from the reformer Martin Luther.⁸⁷⁶ In a nutshell, Reformation theology strongly influenced the aspect, contents and motivation of mission among the Czech agents.⁸⁷⁷

5.2.6.3. Encountering the Tradition

When we look at the encounter of the agents’ tradition, the following is striking. The basic common theological foundation of mission lay on the spreading of the good news. Both agents agreed on Jesus’ Great Commission. There is, however, a discrepancy between the two. Sometimes the mission can be understood differently in their context. The Korean agents, for instance, tend to rely on the Bible itself to extract their missionary motivation and mission theology. The passages used are mainly from the Mt 28:16-20 and Acts 1:8. The Czech agents,

⁸⁷² Interview with Jang Ji-Yeon, on 13 June 2014.

⁸⁷³ SECAC, “The History Outline of SCEACA”, in *Principles of SCEAC*, 22.

⁸⁷⁴ <http://www.e-cirkev.cz/en/clanek/4746-Jan-Hus/index.htm?srchtxt=mission>. Accessed on 29 September 2015.

⁸⁷⁵ Lee Jong-Sil, “An Understanding of Evangelism of Protestant Churches in Europe Based on the Experience from Missionary Work in the Czech Republic: A Proposal of the PCK Missionary Model in Europe”, 139-141.

⁸⁷⁶ SECAC, *The Church Constitution Law*, the text of the decree no.165/1923, issued on 4 August 1923, 626.

⁸⁷⁷ The Reformation theology, however, had both positive and negative affects on mission. In relation with Reformation theology and mission, see these materials. David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 239-261; Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*, 195-197; A. Scott Moreau, Gray R. Corwin and Gary B. McGee, *Introducing World Mission: A Biblical, Historical and Practical Survey* (Grand Rapids: Baker, 2004), 120-121. Klaus Detlev Schulz, *Mission from the Cross: The Lutheran Theology of Mission* (Saint Louis: Concordia Publishing House, 2009), 45-67.

on the contrary, point to the heritage of the reformers Jan Hus and Martin Luther to find the meaning about their missionary motivations and mission theology.

The reformers' thoughts and theology are surely valuable for the Czech agents' foundation of mission theology. If this notion is overly highlighted or connected to ethnocentrism and nationalism, then their understanding could be viewed by the Korean agents as a mission theology that is not founded on the Bible or Jesus' teaching. This trend of frequently referencing Jan Hus and Martin Luther has been criticized for not basing their missionary foundation on Jesus' teaching. They think that the Protestant churches in Europe put more emphasis on their past history and tradition by frequently referring to the names of reformers for their relevant theological foundation.⁸⁷⁸ When tradition becomes an extreme focus, such as Jan Hus in the Czech context, the mission can become dangerous because of extreme contextualization. It also can be dangerous if the foundation of mission theology excessively relies on the "past". It may then in the future lose the ability to "contextualize".

The Korean part, on the contrary, may easily lose contextualization by overly focusing on generalization. It can also be dangerous if the mission motivation is from the "action order" to focus on extending missionary territory with great missionary results and success. It is dangerous when this motivation relates to church growth, because mission is then manipulated as merely a tool for church growth. Korean agents, therefore, need a naïve mission theology which does not focus only on the extension of missionary territory, but keeps a balance between "generalization" and "contextualization" or a balance between the "Bible" and a "heritage of Reformation theology".

These differences in the theological understanding of mission contributed to the PCK's necessity for learning the heritage of Reformed tradition in the Czech Republic. In this respect, Lee's translation of the book, "*Seznámení s Mistrem Janem*"⁸⁷⁹ provided an opportunity for Korean Christians to learn about Reformed theology in the Czech context. In the epilogue of the book, Ko Moo-Song, a church historian, argues that "it gave a crucial Reformed traditional heritage to the Korean church, as the Czech reformation did to the Czech church 600 years ago, even though the time and place were different."⁸⁸⁰

5.2.7. Discerning for Action

This section explores the dimension of discerning for action, which mainly concerns itself with the actions the agents have engaged in their context. It will be described by answering the questions: How do the PCK, the ECCB, and the SECAC plan, strategize and make decisions for action that could be transformative in their context? How does the mission work of one influence the others?

5.2.7.1. Korean Part

⁸⁷⁸ The researcher acquired this information from dialogues with many PCK's church members. They often argued that it was understandable, as reformed Christians, to acknowledge the heritage of the Reformation, but to extremely rely on this tradition should be criticized. For them, the priority of mission theology should solely originate from the Bible and the work and life of Jesus Christ.

⁸⁷⁹ Tomáš Butta, *Seznámení s Mistrem Janem* (Praha 2014) Lee Jong-Sil (trans.), *Cheko Jonggyo Gaehyukja Jan Husrul Mannada* [Encounter with Jan Hus, the Czech Reformer] (Seoul: Dongyeon, 2015).

⁸⁸⁰ Ko Moo-Song, "the epilogue" in Lee Jong-Sil (trans.), *Encounter with Jan Hus, the Czech Reformer*, 195-203.

Open House

For Lee Jong-Sil, the most missiological challenging task for the churches in the Czech Republic, was to overcome the church's closed-ness. He considered the most urgent mission work to be the breakdown of the church's closeness. His first attempt has implemented in the Kuranduv congregation in Plzeň in February 2000. He established an "Open House", which could function as both a meeting place and contact point between church and society. It was a place where people could come and talk over a cup of tea or coffee. Open House came out of the preliminary contact with the senior pastor of the congregation in 1996. At first, the "pastoral counselling" program was attempted to adopt in the congregation which was absolutely strange to Czech church, so the character of the project was slightly changed as Open House.⁸⁸¹

With financial aid from the NKPW, Lee tried to establish the Open House, intending to build a bridge between the church and society. He attempted to explain the necessity of the project to the church members and gain permission from the Presbytery committee of the congregation in January 2000. He stressed,

"I hope the Open House project can serve as a Christianity witness. It can be 'a place in between' where people inside and outside the church can encounter each other. I also hope that the Open House can function as an alternative plan for the poor. In other words, this project can be called 'missional pastoring.' The church needs to meet and spread the 'good news' to the underprivileged who have been abandoned by and isolated from society... The church as house of God should be open to all. The project Open House will provide various opportunities for people to encounter one another".⁸⁸² (Translated by the researcher)

Unfortunately, his eagerness to open up the church was not successful because of objections from some on the Presbytery committee and from the congregation, even though Dr. Pavel Smetana, the former Synodal Senior of the ECCB, Rev. Lee Kyu-Ho, the former moderator of the PCK and Rev. Dr. Kim-Sang Hak, the former General Secretary of the PCK attended the opening worship service together.⁸⁸³ It was not clearly known what the exact objections were. Most likely the leadership of the congregation could not reach a common agreement on permitting the use of the congregation's property.

Lee moved the Open House to Písek, establishing the *Velryva* café. It was opened on the 7th of January 2002. The word, *Velryva* in Czech means "whale," in reference to the big fish that swallowed the prophet Jonah. The word had a symbolic meaning that people who come to the Open House may have a new life and salvation in the Gospel. Inviting people to come to the *Velryva* [Jonah's whale] was a way of doing evangelism. This was a tea house where people could come and feely discuss Christianity. Lee had observed the growth of atheism in the Czech Republic. The tea house's goal was to lessen the negative view of Christianity. He arranged different events such as a conversation with a movie maker and photographer of the Holy Land, various concerts and many different cultural events including

⁸⁸¹ Lee Jong-Sil, *Chulaegup Iyagi* [The Story of Exodus], unpublished Lee's Sermon Collection and History of Korean Community in Kobylysy Church (2000), 119-121.

⁸⁸² Lee Jong-Sil, *Op. cit.*, and *the Kidokgongbo*, Vol.2481 (9 October 2004).

⁸⁸³ *The Kidokgongbo*, Vol.2482 (16 October 2004) and *Czech Protestant News* Vol.1, No.1 (summer 2000), 5.

a Korean Day. Through these efforts, he encouraged the Church to open up to society, connecting church and society.⁸⁸⁴

Lee was very impressed by the missionary vision of Rev. Pavel Hojka, a pastor in the Free Church at that time. Lee could not forget Hojka's sincere understanding and cooperation for the work. Unfortunately, Hojka could not attend the opening worship service because he passed away on 24 September 1999.⁸⁸⁵ Lee expressed his mixed feelings on commemorating the late Rev. Hojka, saying,

“I must say I felt very emotional while attending the opening service. The tea house for mission had just opened on 7 January 2002. I felt that Rev. Pavel Hojka, my colleague and mentor, whom I met first in 1994 and worked together with a lot of exchanges of discussions and prayers for the great mission work for CEE, seemed to make a big smile in Heaven”.⁸⁸⁶ (Translated by the researcher)

This case shows how common understanding in mission is vital for missionary work. It adequately demonstrates that meeting people is vital for missionary work. Building trust filled partnerships with local churches enhances missionary imagination. The *Open House* was an attempt to open the church to society, as described by Korpa who called it “church as an open house for people”.⁸⁸⁷

Korean Community in Kobylišy Church

The Korean Community is a diaspora Korean church in the Kobylišy church of the ECCB.⁸⁸⁸ Its start can be attributed to the mutual understanding between Lee and Štorek. Lee, who was always concerned with opening up the Czech church, was able to actualize it with the cooperation of Štorek. Rev. Štorek's understanding of mission and ecclesiology contributed enormously to the forming of the Korean community in Kobylišy church. Lee stressed Štorek's understanding of mission in relation with church, pointing out, “Rev. Štorek did not regard the origin or goal of mission to lie in the church's separation from the world... He attempted to open the closed church up to the world”.⁸⁸⁹ Lee also understands that Rev. Štorek focused on ecumenical cooperation in mission work. He states,

“Rev. Štorek stressed the importance of the ecumenical cooperation in mission work. His activity in the Jižní Město section of Prague and his cooperation with Korean Christians in the Kobylišy congregation was an example of this. He knew that the Koreans in the Czech Republic are not immigrants, as they might be in Germany or America, for example, but are travellers who will return home after they finish their [business] work in the Czech Republic. He understood this transitory Korean community to be his own mission work... Yet, for Rev. Štorek, the Koreans were not mere objects of mission nor mission mobilizers. He regarded Koreans as being part of one body with Christ at its head,

⁸⁸⁴ Lee Jong-Sil, *The Story of Exodus*, 122-124, and *the Kidokgongbo*, Vol.2354 (9 February 2002).

⁸⁸⁵ *The Kidokgongbo*, Vol.2482 (16 October 2004)

⁸⁸⁶ <http://www.nanumto.net> records Lee's personal deep emotional remarks after his participation in the opening ceremony of Vervva tea house in Pisek on 7 January 2002. Accessed on 15 February 2014.

⁸⁸⁷ Interview with Luděk Korpa, on 24 March 2014.

⁸⁸⁸ It is a diaspora Korean church, but the Korean Community in Kobylišy is in many ways different from other diaspora Korean churches. It is not an isolated or separated community, but the Korean community is part of the Kobylišy church, belongs to the ECCB. They do have separated worship services in their own languages because of the language barrier. They also have an ecumenical worship service the first week of each month.

⁸⁸⁹ Lee Jong-Sil, “My View of the Mission of Pastor Jiří Štorek” *Mission Today* (January-June 2007), 4.

that is, as part of the holy Catholic Church. Thus, he made it possible for the shared life of the Czech and Korean Christians in Kobylysy to be based on common worship. This enabled Czechs and Koreans in Kobylysy to become one community by virtue of one faith in one Lord, one baptism and one communion”. (Translated by Joyce Michael and Katarina Suchá)⁸⁹⁰

Unfortunately, this system of “two families under one roof” met with strong objections from some of the church members, who finally left the congregation because of their dissatisfaction with the system. Thanks to the strong cooperation and mutual understanding of Štorek, however, Lee worked to sustain the structure. Lee thought that the diaspora Korean churches would be inclined to “be ghettoized” if they did not work with local churches. He made a great effort to establish a diaspora Korean church in local churches in the Czech Republic with “with the goal of ‘working and breathing together’”. He believed that this new attempt would be identified with the new mission trend of ‘sharing in mission’ and ‘mission in unity’⁸⁹¹

The maintaining and sustaining of the Korean community in the Kobylysy church has always been an enormous challenge for Lee. It was doubly difficult ministering to both the Korean and the Czech communities, His efforts were needed even more when Rev. Štorek passed away. Lee had to convince both communities of the necessity of co-existence in one church. The difficulties can be seen in the lower attendance to the joint worship service the first Sunday of each month. The adopted liturgy could not satisfy both parties. For the Korean believers, the liturgy of the Czech church, even though it was only slightly different, still seemed to be awkward and unfamiliar from the Korean liturgy with Americanized worship service. For some of the Czech believers, the slightly adapted liturgy for Korean believers did not satisfy.⁸⁹²

The existence of a Korean community in the Kobylysy church, however, significantly contributed to the opening up of both the Czech and the Korean (and other ethnic) communities. Lee worked in several ways to support the theological “oneness” of both communities. First, the monthly common worship service and Holy Communion helped the church’s oneness. These services were not simple. They had to be carefully prepared. This took discussion and understanding among the pastors and church staffs on the liturgy and common confession of faith. Second, The Korean community was given free use of the church building and other attached facilities for church activities, bible study and prayer meetings. This symbolized the Czech community’s attitude towards the Korean community. The church building was not just for them. It is “ours” and “yours” as well. Third, the presbytery meeting was open to the Korean community. Members of the Presbytery could be elected from the Korean community as well. They could freely express their opinions, and participate in the crucial decisions of the church.⁸⁹³

The Korean community worked to open up the Czech and Korean believers through different church activities. A good example of this was the ecumenical worship service. Both

⁸⁹⁰ Lee Jong-Sil, *Op, cit.*

⁸⁹¹ Lee Jong-Sil, “Kobylysy Church in Prague, a Suggesting an Alternative Plan for Missional Church”, 131-135.

⁸⁹² Lee Jong-Sil, *Ibid.*, 136.

⁸⁹³ Lee Jong-Sil, *Ibid.*, 136-137.

pastors affected the two communities in openness and oneness in Jesus Christ and reformation theology.⁸⁹⁴

Other than that, the Korean community participated in mission work at the psychiatric hospital in *Bohnice*, Prague. The work had tremendous outcomes for both the Czech and Korean communities. This gave the Czech community the opportunity to do chaplain work. They had been previously excluded from this work due to government policy under communism. The church was able to use this as an evangelistic tool and as a way to connect with society. This work also gave a vital opportunity for the Korean community to consider the significance of the Church's oneness through their cooperation with local church. This is a good example of how the Czech and Korean Christians have influenced by each other. While participating in serving the sick in the hospital, an anonymous layperson of the Korean community said,

“I had a chance to visit the hospital through the guidance of Rev. Štorek. There was a worship service for the sick every Thursday at 16:00. My job was to serve each person who attended a cup of Korean tea. I first thought about how my small and trivial service for the sick would help their recovery and cure. . . . But later I thought about the comfort they felt when they saw somebody who was concerned for them, as Jesus Christ came to Galilee searching for the lonely and sick, as how they would be happy through our small and trivial service”.⁸⁹⁵ (Translated by the researcher)

This service, no matter how insignificant it looked, contributed to unity and cooperation in mission. It helped make the two communities one church, and encouraged them to open up to the society and to each other. In this respect, the Czech and Korean communities have provided themselves with a vital opportunity to learn and understand from each other. The Czech community discerned a missionary challenge from the Korean community. The Korean community widened their perspective of the church and mission from an individualistic church to a universal church. The existence of a multicultural church was beneficial for the younger generation. Kornélia Kolářová Takácsová, an assistant pastor of the Kobylišy church and on the staff of the CECMS, pointed out: “The young generation in the multicultural context of this church will have a wider perspective when they are grown. This community will contribute to practice in understanding other people in the future. The Kobylišy church functioned as a practice field for understanding others”.⁸⁹⁶ The church's work and cooperation became well known to society.⁸⁹⁷ She continued, “This cooperation has caused people to open up, especially to people from other countries and cultures. Kobylišy church is known as multicultural and international, that is our trade mark”.⁸⁹⁸ The ethnic communities within the Kobylišy church,

⁸⁹⁴ The ecumenical worship service in Kobylišy officially started in January 2000. Rev. Štorek organized the Sunday worship service using this schedule: 1) first week - ecumenical joint worship service, 2) second week - Rev. Štorek's preaching for Korean community, Lee preaching for Czech community, 3) third week - English preaching of Josef Smolik, a Professor Emeritus of Practical Theology at the Protestant Theology Faculty of Charles University in Prague, 4) fourth week - Lee's preaching for Korean community and Rev. Štorek for Czech community. Both Rev. Štorek and Rev. Lee made a great effort to create oneness in the worship service. Lee confessed that “Rev. Štorek's preaching was sophisticated, and was in the strong Reformed tradition, so his sermon has been the text book of the Reformed tradition for the Korean community”. Lee Jong-Sil, *Ibid.*, 138.

⁸⁹⁵ <http://www.nanumto.net>, accessed on 20 February 2014.

⁸⁹⁶ Interview with Kornélia Kolářová Takácsová, on 26 June 2014.

⁸⁹⁷ The example of church's togetherness, for instance, was broadcasted to the society on live by the Czech National TV (CT1), to the whole Czech Republic on the Church's Night in May 2013.

⁸⁹⁸ It is important to mention that the diaspora Korean church in Kobylišy influenced other ethnic communities in Prague. Rev. Takácsová, a pastor from a Reformed Church background, had a good relationship with the diaspora Reformed [Hungarian]

such as Japanese, Mongolian and African, are valuable examples of openness to both churches in the Czech Republic and other immigrant churches.

The Korean community in Kobylyisy started with Lee's vital theological understanding on church in terms with the concept of diaspora. He argues, "The diaspora has an eschatological faith in which Christians live differently with their self-consciousness of identity as 'God's people', while they adjust themselves to their temporary place of residences. The authentic Church, therefore, is not bound by tradition, but exposes the diasporic characteristics of faith community."⁸⁹⁹ On the basis of this understanding, Lee did not want to establish one more new diaspora Korean church, rather he wanted to start a church that breathed together with local churches with sharing and understanding in mission. For him, missionary activities without any relationship with local churches were in danger of falling into sectarian activities.⁹⁰⁰

Establishing the Central European Centre for Mission Studies (CECMS)

The introduction of missiology to the theological seminaries of the Czech Republic, where mission has been somewhat an isolated area, was attempted by the CECMS's first mission conference in 20 June 2007. The theme of the conference was quite challenging: "Do we need missiology, if so, why do we not teach it and develop it systematically?" The participants were theologians, lecturers and mission practitioners from the Czech Republic and Slovakia with different Protestant church backgrounds.⁹⁰¹ The articles were collected together and later published under the name of the organization both in English and the Czech language.⁹⁰² Since the participants participated from the different theological seminaries, churches and missionary agencies, it was enough to awaken the necessity of missiology, in a broader ecumenical context, around the theological faculty and churches in the Czech Republic and Slovakia. One of the fruitful outcomes of the conference was the adoption of a common communique. The participants strongly made five statements,

"1) The Bible is a significant and unique missionary document of the Christian churches. We, therefore, together recommend with regarding to that facts the church to teach to interpret and apply the Bible in its life and witness. 2) We recommend to churches together to develop systematically the missiological reflection first of all with consideration and respect on that context in which they live and confess their faith so deeply understand the mission work of Christians today. 3) The church to

congregation in Prague, she cautiously and controversially said, "I think the Hungarian community in Prague is not the best [in regards to the church's openness], I know it is because of language, but they need to open up." Interview with Kornélia Kolářová Takácsová, on 26 June 2014.

⁸⁹⁹ Lee Jong-Sil, "Diaspora and Church," a paper presented for the 2014 Hong Kong Forum of GFFWC (Global Forum for the Future of the World Christianity) on 17-19 February 2014 at St. John's Cathedral Harbour Grand Kowloon Hotel, Hong Kong, 63.

⁹⁰⁰ Lee Jong-Sil, *Ibid.*, 64.

⁹⁰¹ The contributors are Pavel Černý (The Head of the Department of Practical Theology, Evangelical Theological Seminary in Prague), Daniel Fajfr (Evangelical Theological Seminary in Prague), Petr Cincala (NCD-International, Theological Seminary of the SDA in Sazava), Michal Valčo (Director, Bible School in Martin), Ladislav Beneš (Assistant Professor, Department of Practical Theology of Charles University in Prague), Milan Jurík (Evangelical Theological Faculty of Komenský University in Bratislava), Jaroslav Hrdlička (Department of Church History and Law in Charles University in Jan Hus Theological Faculty in Prague), Viktória Šoltésová (Department of Evangelical Theology and Mission in Pedagogical Faculty of Matej Bel University in Banská Bystrica). And Matilda Györi (Faculty of Reformed Theology in University of J. Selye in Komarno) attended as discussion participant and Daniel Dong-Sung Kim (Post-graduate Student of missiology, University of Edinburgh in Scotland) was invited as guest speaker.

⁹⁰² CECMS, *Potřebujeme misiologii?: pokud ano, proč ji nevyučujeme a systematicky ji nerozvíjíme?* [Do we need missiology, if so, why do we not teach it and develop it systematically?] (Prague: CECMS, 2007).

effectively integrate the mission education and practice in its life and witness, we have to be aware of that and understand the new social, political, economic, cultural and religious changes ongoing today as in our countries thus in European and International context. 4) We together recommend to each single Christian Theological School to enlist the classes of theological mission into their framework and reflect missiological emphasis during teaching, preparing and constituting study programmes and in individual preparations of students, too. 5) We are aware of the specific challenge that in researcher and practical theological work in Central European region is needed to newly find and form the goal of missionary calling of church".⁹⁰³ (Translated by Szilvia Tóth)

The common communique expressed the decisive but fresh necessity of missiology in every theological seminary. It also gave a valuable opportunity for grasping the clearer understanding of mission which has been very vague in the Czech context. Rev. Luděk Korpa, the chairman of the CECMS, commented on the conference,

"The conference itself - in its papers and discussions - proved the assumption right: we are standing at the very beginning of the study of missiology. We have, for example, realized we needed to decide what missiology was in fact. The wide meaning of this term and our vague use of this word to which we are not used was quite evident in the discussion where we used missiology and mission as synonyms without even realizing the difference in the content and meaning of these two words".⁹⁰⁴ (Translated by Joyce Michael and Katarina Suchá)

Moreover, the translation of David J. Bosch's *Transforming Mission*⁹⁰⁵ by the CECMS challenged the churches and theological seminaries in the Czech Republic. The translation and publication was made possible through the financial aid from the NKPW and several congregations in the PCK. The translation of Bosch's Book, which has been called the 'magnum opus of mission studies,' had a significant impact on the churches of the Czech Republic and Slovakia. The CECMS acquired permission to translate the book from the publisher into two languages, Czech and Slovak. They started to translate it into Slovak first. The translation of this book into the Slovak language was significant. It evoked the term 'mission' which had been very rarely used in Slovak and Czech churches. Pavol Bargár, one of the translators, commented on the influence and significance of the Czech translation,

"The influence could be broader. Nevertheless, there are definite signs of influence. In the theological faculties both in Prague and Bratislava, some of the faculty members, especially in the practical department, have read the book and according to all their statements, they were influenced by reading it. For example, in Slovakia, a Bible School in Martin bought 15 copies of the book. They use it in their missiology courses. Another influence is that I personally teach missiology in theological faculty in Prague. I am using the book also for my courses. At the end of the semester, I ask for feedback from the students. For them it was a deep experience that changed and formed their theological thinking. So there are always good signs. Experience with students is always positive. Now there is an advisory committee for the ECCB and I am a new member of it. Now the plan is for the graduates from the Theological Faculty who want to become new pastors, in pastor training for a year, they will have some courses in missiology as well and this book will be use as a text book. Other than that regularly we receive emails from pastors, congregations and students of theology, asking if the book is still available,

⁹⁰³ CECMS, *Misie Dnes* (Cerveneč-Srpen, 2007), 3.

⁹⁰⁴ CECMS, *Mission Today* (July-December, 2007), 1.

⁹⁰⁵ Zuzana Jurechová and Pavol Bargár (trans.) *Dynamik Kerestanskej Misie: Dejiny a Buducnost Misijných Modelov* [Dynamic of the Christian Mission: History and Future of the Missionary Models] (Prague: CECMS, 2009).

so people are still interested to purchasing the book. It influences and it apparently affects their thinking and ministry”.⁹⁰⁶

According to his remarks, the effect of the book was quite effective and wide, extending not only to theological faculties but also to the grass root churches in the Czech Republic. The translation of the book also contributed to a contextual understanding of the society among the pastors. That was the background of producing another publication, under the title *Crisis Situations in the Czech-Slovak Context after 1989*.⁹⁰⁷ The monograph was an outcome of the centre’s interdisciplinary research project, seeking to be an original contribution to forming the local Czech and Slovak missiology and contextual theology.⁹⁰⁸ The project and publication was also supported by the NKPW. The publication was valuable and meaningful since it was the outcome of the theologians’ deep concerns on the church and context. It recorded their own struggles to find relevant applications in the context of the Czech Republic and Slovakia. Zuzana Jurechová, one of the editors, mentioned this point in the preface of the volume, saying,

“The impulse for the preparation of this collective monograph came from the discussion about the future direction of the CECMS in the period when we were working on a translation of the *Transforming Mission* by David J. Bosch. Thinking about the message and theology of the Christian churches, inseparably related to the society and contexts in which we live and work, kept resonating throughout his all book, as well as our project afterwards. We were looking for a way of their application since it seemed especially relevant to our countries, the Czech Republic and Slovakia and it resulted in the research project with the title of *The Church and Context*, a part of which is this monograph”.⁹⁰⁹

The CECMS also has published a quarterly journal, *Missiologicke Forum*, in which the theological message and practice of mission were well presented. Even though it did not have a large print run, it played a significant role in shaping mission-minded churches in the Czech Republic.

The CECMS contributed to finding capable and promising young scholars in missiology in the Czech Republic. For instance, Pavol Bargár and Zuzana Jurechová, the translators of David Bosch’s *Transforming Mission*, were encouraged by missiology while they were translating the book. Their work of translation brought them in contact with other theologians in the Czech Republic. They even were offered opportunities to teach missiology in Bratislava and Prague after the translation. The discovery of prominent young missiologists, therefore, was absolutely vital in the Czech context, since few scholars have studied in the field of missiology. As a matter of fact, for them as well, missiology was an awkward field. Pavol

⁹⁰⁶ Interview with Pavol Bargár, on 24 June 2014.

⁹⁰⁷ It also has been published in Czech translation. Zuzana Jurechová and Pavol Bargár (eds.), *Krizove situace v Cesko-Slovenskem Kontextu po roce 1989* (Prague: CECMS, 2011).

⁹⁰⁸ The contributors are theologians, psychologist and sociologists in Czech Republic and Slovakia: Martin Balko (Psychologist at the Psychiatric Clinic of the Slovak Medical University), Pavol Bargár (Researcher at CECMS, Charles University in Prague), Lubomír German (Sociologist, Marketing Research and Consulting), Juraj Laššuth (doctoral candidate at the Institute of Political Science, Charles University in Prague), Jiří Lukeš (Lecturer at the Department of Biblical Studies, Hussite Theological Faculty, Charles University in Prague), Mária Matulčíková (Lecturer at the Department of Pedagogic Science, Comenius University in Bratislava), Andrej Mikosik (Department of Marketing of the University of Economics in Bratislava), Václav Němec (Charles University in Prague, Institute of Philosophy of the Academy of Science of the Czech Republic), Alexander Plencner (Journalist, Editorial Board of the International Journal *Medialni Studia*), Markéta Sedláčková (Department of Sociology in Charles University, Prague), Jiřina Šiklová (Department of Social Work, Charles University in Prague) and Věra Tydlitátová (Head of the Centre for New Eastern Studies, Charles University in Prague).

⁹⁰⁹ Zuzana Jurechová and Pavol Bargár (eds.), *Crisis Situations in the Czech-Slovak Context after 1989*, 7.

Bargár confessed how his involvement in translation has changed his attitude toward mission, saying,

“That was actually the first time [that I heard of the book]. That was kind of controversial experience for me. I mean I knew about missiology before the translation of the book, but it was some fragmentary, only basic understanding... Just one semester in a whole course of theological seminary. But it was first time that I really encounter missiology through this book. It was really life changing for me”.⁹¹⁰

Meanwhile, on the importance of the CECMS’s translation of missiological resources and books, Takáčová, currently on the staff of the centre, also commented, saying,

“In the Czech Republic, it is not easy to have other possibilities to talk about mission, there is no expert who has studied mission in a theological faculty, although some seminars and conferences have been organized by them. I don’t know why the situation is like this [laughing]. So, in this situation the translation and distribution of the classic and basic missiological books is very relevant in the Czech context. I think that having material in mission is very important, so the translation and distribution of basic missiological literature is the best way to have people get interested in missiology”.⁹¹¹

With the continuous efforts of publication, distribution, conferences and workshops and study days, the CECMS worked to equip church leaders and theological students with a mission oriented mind-set.⁹¹² During this process, the centre helped to build up a missiologically well-equipped leadership. The CECMS worked to spread the missionary movement throughout the churches in the Czech Republic where the term mission had hardly been used and practiced or for a long time used narrowly and wrongly.

Ammi Europe Short Term Mission

Ammi Europe’s missionary endeavour in the Czech Republic and Slovakia can be divided into three periods: 1) The period of cultural approach (2003-2004), 2) The period of cooperation with Martin, Slovakia, (2005-2008), 3) and The period of cooperation with Czech Churches and Reformed Churches in Slovakia (2009-2015). In the first stage, since Czech churches were total strangers to Koreans, and vice versa, the team focused on understanding the local context, such as the society, culture and Christianity. Their missionary effort was to meet Czech people at café *Velryba* in Písek through programs containing Korean traditional teas, foods, movies and performances. During the years of the second stage, the team worked to experience Christianity in CEE and establish practical cooperation among the churches in the Czech Republic and Slovakia, aiming for mutual understanding on culture and Christianity. In the third stage, they enlarged the missionary boundaries and extended the content of the

⁹¹⁰ Interview with Pavol Bargár, on 24 June 2014.

⁹¹¹ Interview with Kornélia Kolářová Takáčová, on 26 June 2014.

⁹¹² For instance, there have been regular study meetings, two mission conferences in both Prague (1 April 2011) and Bratislava (14 April 2011) on the basis of the book, *Crisis Situations in Czech-Slovakia Context After 1989*. In addition to them, on 22 February 2011 there was a conference on Romani Mission in collaboration with the Evangelical Lutheran Theological Seminary, Comenius University in Bratislava. The topic was “Mission Among Romani People: Facts, Challenges, Hopes” and the speakers were Tatiana Podolinská and Tomáš Hrustič (Institute of Ethnology of the Slovak Academy of Science), Milan Jurík (Evangelical Lutheran Theological Faculty), Iva Pellarová (Program Executive of the project Somnakuni Familija Salesian Centre in Ostrava, and Anne-Marie Kool (Károli Gáspár Reformed University in Budapest)

mission work as well. The team cooperated with congregations in Kolobouky u Brna, Plzeň, Ostrava in the Czech Republic and Komárno in Slovakia, covering 1,000 km areas in CEE.⁹¹³

It has been observed that the faith of those who joined Ammi Europe was enormously strengthened. For instance, a layperson who is now a missionary in Vietnam, confessed her faith, saying “If I had not participated in the Ammi Europe, I might have needed more time to understand God...Pure passion that I felt at that time was the strongest motivation for my mission work now.”⁹¹⁴ Another layperson, who is now studying Christian Education at Chongshin University, a Presbyterian Theological seminary in Korea, confessed that God completely cured her sickness, witnessing, “In December 2007 when I joined the Ammi Europe, I was in severe depression but in that time I was sick, God sincerely remembered me... Definitely I cannot forget God’s love and grace which saved me from the darkness. I will devote myself to God’s kingdom with prayer”.⁹¹⁵ For some, their experience with Christian life in the Czech Republic awakened them to not judge the context of churches in the Czech Republic by superficial appearances. One of members reflected, “I met the Christians who struggled a lot not to lose their faith under many persecutions. ...By appearance, they were weak, but there was a passion for the Gospel inside of them. In addition to it, they were so pure in faith”.⁹¹⁶

Local pastors and Christians were greatly influenced by Ammi Mission’s missionary endeavour. Pavel Taska said, “I had not had experience with the Protestant Korean churches and pastors, but after encountering Ammi mission and Rev. Jang, I have learnt a lot from them, in particular, their sacrifice, humility, consideration and efforts”.⁹¹⁷ He hoped to further cooperation with the PCK by developing a youth mission in the schools of Ostrava. He said, “It is very urgent to spread the Gospel to the youth since there is no mission centre for them. There are many youths there in school”.⁹¹⁸ According to Vilem Szlauer, senior pastor of the congregation, Jang’s preaching also greatly influenced them: “It was greatly emotional and evangelical”.⁹¹⁹

According to Ryu from Prague, the reactions from the Czech Christians about Ammi Europe’s missionary endeavour were quite surprising. He remembers a pastor describing the difference between the Czech and Korean young people. He recalls, “Young people here reluctantly expressed their faith, but the Koreans were different, they merrily and openly presented their faith”.⁹²⁰

Furthermore, Ammi Europe’s missionary endeavour also affected the congregation’s missionary motivation in Europe. Sung Ho-kyung, an assistant pastor who led Ammi Europe in 2012, explained how Ammi Europe has affected the *Dongan* Presbyterian Church’s attitude on European mission. The church members of his congregation, like the congregations in Korea,

⁹¹³ Lee Jong-Min, “Reviewing Activities of the Ammi Europe Team”, in *Looking Back upon Ten Years of Ammi Europe*, an unpublished collections of conference paper, on 6 February 2013 at Kobylisy Church in Prague.

⁹¹⁴ Kim Min-Ji, “A Confession of Faith”, in *Looking Back upon Ten Years of Ammi Europe*, 9.

⁹¹⁵ Kim Namim-Lydia, “God’s Grace Calling and Leading the Ammi Europe”, in *Looking Back upon Ten Years of Ammi Europe*, 15.

⁹¹⁶ Choi Choong-Hui, “The Time for Knowing God’s working for Central Europe”, in *Looking Back upon Ten Years of Ammi Europe*, 12.

⁹¹⁷ Interview with Pavel Taska, on 12 June 2014.

⁹¹⁸ Interview with Pavel Taska, on 12 June 2014.

⁹¹⁹ Interview with Vilem Szlauer, on 12 June 2014.

⁹²⁰ Interview with Ryu Kwang-Hyun, on 24 June 2014.

did not at first see the need for mission in Europe. They assumed that it was already Christianized. Year after year, however, the congregation started to recognize the necessity for mission in Europe with their new understanding about the places where people have been struggling to keep the faith.⁹²¹

Mission Work from the Missionary's Wife

The wives of Korean missionaries are worth mentioning. Their role supporting and sacrificing for their husband and children is crucial. In general, the identity and work of a missionary's wife has not been clearly assessed. Their work mainly has been confined to the children's education, supporting their family, and working as the *samonim* [wife of a pastor] in the diaspora Korean church. Those tasks are often difficult and lonely tasks.

The missionaries' wives in the Czech Republic, on the contrary, struggled to bridge the gap between culture (Czech and Korean culture), gender (Male and Female) and community (Czech Christians and diaspora Korean community). They tried to transfer the Czech culture to their homeland in Korea. For instance, Kim Jin-Ah, the wife of Lee, translated a Czech book by Dr. Jiří Otter about the history and heritage of the Czech reformation into the Korean language and published it in the PCK.⁹²² Her translation was very meaningful because the book provided the Korean churches with a valuable historical resource on the Czech Republic. It also helped her keep her identity as "a missionary", not merely as "a wife of a missionary". This job should have been done by her husband in a conservative Korean context, but she has not been idle and wasting time. Moreover, she taught the Korean language in the Charles University in Prague for 12 years. Her teaching built a bridge between the two countries.

The use of their talents in their own missionary context, should be highlighted. Han Sung-Mi, the wife of Jang, for instance cooked Korean food and distributed it to the local church members. It was a way of extending love, hospitality and culture with love in Christ. Moreover, when her family was invited to the local church, she always praised the songs in front of the congregation which moved them. Even though she had not studied music as a professional, she used her talent as a free gift from God. She also participated in the Chime bell program which was organized by the local church in Ostrava.⁹²³ Furthermore, Cheong Yeon-Sil, the wife of Ryu, helped to design the church magazine for the Korean community in the Kobylysy church and served Korean food to local church members. She also was involved in Sunday school as an organizer, teacher and preacher. She was involved in organizing the ecumenical worship service for kids together with her Czech colleagues. She also participated in organizing the Korean culture program for the children.⁹²⁴ Kim Jin-Ah who was well known as an expert in cooking Korean food, also took on the same job. Her food functioned as a bridge between the two cultures. She also taught knitting to the church members of the Korean community during weekdays.

⁹²¹ Sung Ho-Kyung, "The Effects of Ammi Europe Team on Missional Perspective of Dongan Church", in *Looking Back upon Ten Years of Ammi Europe*, 75.

⁹²² Kim Jin-Ah, "*Praha Jonggyo Gaehyeok Iyagi*" [The Facts of Reformation in Prague] (Seoul: Publishing House of the PCK, 2012). Original Czech Book is, Jiří Otter, *Pět okruhů Prahou po stopách české reformace* (2001).

⁹²³ Telephone conversation with Han Sung-Mi, a wife of Jang in Ostrava, on 25 April 2015.

⁹²⁴ Telephone conversation with Cheong Yeon-Sil, a wife of Ryu in Prague, on 1 May 2015.

Korean culture is still rather conservative. Therefore, the missionaries' wives have often had to minister in indirect ways. Sometimes they have merely worked as reporters of their husband's mission work. Their work was often completely hidden. Their efforts, sacrifice, prayer and other contributions to the mission field, not only for their own family but also for the local people, has not been properly evaluated. The wives of missionaries maintained their identities as missionaries by being involving in the missionary work. They were not only wives of missionaries, but also people called by God. Their missionary work, therefore, was enormously valuable to their husband, their family, the PCK and to the local churches in the Czech Republic.

5.2.7.2. Czech Part

The efforts of the ECCB to transform society has also been traced. Even though the context in Czech Republic is excessively secular, the ECCB clearly understands that the church must continue its missionary endeavour in society. This was demonstrated by the sermon of Rev. Joel Ruml, the former bishop of the church, when he was invited to preach to a congregation of the PCK in Seoul. His sermon text was based on Rev 10:8-11. He sermonized,

“Here we can find something that links the time when John lived with the times we are living through as Christians in this world. We too could describe the reality of our world in equally catastrophic terms. We too could point to what is evil in our world and find what is ominous for our future. We too are capable of assuming that in spite of all the signs the inhabitants of the earth will not heed the warnings. But Christ places us right in the middle of what is happening all over the world. Although we know it is not easy to meet the challenge as witnesses of Christ, we must not fall prey to our illusions, or even the fact that reality is even worse. The message of God's mercy must be directed at the world as it is, and irrespective of how it will be. It is precisely in the world we inhabit that there are human souls that receive the words of mercy like water of life. *You must prophesy again*. It is necessary, it is desirable and it is meaningful. It looks difficult and it blurs the vision of the force of God's promise, but these are not desperate endeavors”.⁹²⁵

It is quite clear that the ECCB promoted social work. Social work in the ECCB is relatively strong. Social work was done by the *diakonia ECCB*, a Christian non-profit organization, which was established on 1 June, 1989. The organization provides various social and medical services in the Czech Republic. It offers help and support for living a dignified and valuable life despite age, illness, disability, isolation, difficult social situations, and other life crises. As one of the biggest social organizations in the Czech Republic, with some 1,500 employees and 1,000 volunteers involved, it provides a broad nationwide spectrum of social and medical services, runs special schools, and offers a wide range of training programmes for those working in the social sphere.⁹²⁶

The efforts to diakonia are also strong in the SECAC. The church established a diakonia organization, the *Christian Association of Silesian Diakonia* in 1990. It was reshaped, enlarged and renamed *Silesian Diakonia* in 1996. It provides various social works, health care services,

⁹²⁵ Joel Ruml, Sermon text from the Revelation 10:8-11, preached on 24 September 2006 at the *Seomun* Presbyterian Church in Seoul, one of the congregations of the PCK.

⁹²⁶ www.diakonie.cz/en. Accessed on 23 September 2015.

pastoral care for the sick, the old, the deprived, the lonely, the disabled and the vulnerable. The organization also provides educational courses for the staffs and voluntary people.⁹²⁷

Meanwhile, the ECCB focused on “Building Up Congregations”. It was presented to the Synod as the main and urgent issue of the church in 2005. The theme included some current factors within the church: 1) a continuing decline of church members, 2) congregations that have been without a pastor for a long period of time, 3) and the lingering tradition of a system focused on one man, the pastor, which results in little initiative among the laity.⁹²⁸ In the synod, Joel Ruml presented two models of church: “the instructing church” and “the learning church”. According to him, the first model is the older model, stemmed from a privileged position in the society where its teachings were handed down to each succeeding generation. The form and content did not change very much and was not challenged from below. Consequently, he suggested the second model to be more adequate and demanding.⁹²⁹

The ECCB clearly understands that the church does not exist for its own benefit, but it exists to serve. Joel Ruml points out what the church should do for the community, stressing,

“The church is called to witness (*martyria*), to worship (*leiturgeia*), to serve (*diakonia*) and to create a community (*koinonia*). We understand *congregation building* to be essentially as reflection which integrates all these functions within each particular congregation – and yet does not ignore specific distress, or the questions and expectations of the people among whom the congregation lives and “builds itself.” Most appropriate in our situation is engaging in dialogue on this topic at the level of congregations and presbyteries”.⁹³⁰

He argues that this theme is not merely an attempt to ensure the “survival” of the church, but one that wants the individual local congregations to be a place with the ability and desire to “exist for others.” The ECCB eagerly has worked to be a ‘missional church’ by attempting to serve the people in its own particular context.

5.2.7.3. Encountering the Action

When we look at the encounter of the agents’ missionary actions, the following is striking. There are some issues with challenges, obstacles and possibilities between the two agents. It is observed, in both agents, that they tried to make missionary efforts to transform society with the general consensus of spreading the Gospel. However, the Czech agents tended to approach it in a diakonia way. So, the mission seems to be easily identified with “diakonia” or “social work”. For them, doing mission is to practice social work for society. For the Korean agents the way to society’s transformation is somewhat naïve, by spreading the Gospel. Mission is considered to be spreading the Gospel on an individual, congregation or church level.

When both agents encountered each other, these different perspectives clearly appeared in their mission works. The Korean agents simply considered the Czech agents to be “inactive in mission.” The Czech agents seemed to be inactive in mission because they were only doing

⁹²⁷ SECAC, The Statue of Silesian Diakonia, approved by the church council on 9 May 2005, which has been amended in 2008, in 2010 and in 2012.

⁹²⁸ ECCB, *Czech Protestant News* No.11 (Autumn 2005), 2.

⁹²⁹ ECCB, *Ibid.*, 3.

⁹³⁰ Joel Ruml, “The Life and Work the Evangelical Church of the Czech Brethren Today”, 5.

“diakonia” and “social work”. The Czech agents considered the Korean agents to be “inconsiderate in mission”, because they did not recognize the context and culture and emphasizing the spread of the Gospel. Even though it was not directly connected, the minor fault of the first stage of missionary work in Plzen probably testified to the existence of this discrepancy between the agents’ different approaches to mission.

It is also observed that partnership with other agents who have a common theological and missiological perspective is necessary for establishing a fruitful missionary work. For instance, the Korean community in the Kobylisy church was established because of Rev. Štorek’s understanding of church and mission. His missional ecclesiology enormously contributed to the building of the Korean community within the Czech congregation. After his retirement and death, the cooperation lessened between the two communities because the new leadership of the Kobylisy church had a weaker understanding of missional ecclesiology. Rev. Hojka’s partnership also established the *Velryva* as an Open House to society. So, the result of the missionary endeavour is greatly affected by the people who have the same missionary vision and mission theology. From the establishment of the Korean community and Open House, therefore, both agents had opportunities to learn from each other. They demonstrated that the genuine mission should be sharing with partnership and perseverance.

Joel Ruml’s account of the “congregation building movement” is somewhat different from the “church growth movement” in Korea. His assertion is that by strengthening the individual Christian to be light and salt in society, they can spread the Gospel to the world. The Korean church growth movement, on the contrary, tends to focus on the size of the church and numerical growth of church members in each congregation. This understanding is based on church individualism. Moreover, the Czech strengthening the congregation movement tends to connect in and with the local society. The PCK tends to directly connect to world evangelism, going abroad and spreading the Gospel. To the Korean agents, missional church, therefore, means the church sends more missionaries into the world.⁹³¹

Lee strongly argues, however, that it is crucial to not only concentrate on “the action” but also on “the process” of evangelism. Through his careful analysis of the document, *the Mission Proclamation of the CEEB: Four Articles of Mission*, pronounced in January 2009, Lee focused on the words, “ecumenically and reverently”⁹³² in relation to the process of evangelism. It is obvious that the spread of the Gospel is not to be rude but to be gentle and acceptable in the context, which is “reverently”. The Gospel, the best news of all, which is spread to the world is to be spread with respect, dignity, humanity and honour. Then the original power and character of the Gospel will be preserved.

5.2.8. Reflectivity

⁹³¹ Hong Sung-Wook, “Mission Engagement of a Local Church: The Case of Anyang Frist Presbyterian Church, Anyang City, In Korea”, in Wonsuk Ma and Kyo-Seong Ahn (eds.) *Korean Church, God’s Mission, Global Christianity*, Regnum Edinburgh Century Series Vol.26 (2015), 245-246.

⁹³² Lee Jong-Sil, “An Understanding of Evangelism of Protestant Churches in Europe Based on the Experience from Missionary Work in the Czech Republic: A Proposal of the PCK Missionary Model in Europe”, 128.

Finally, this section explores the dimensions of the agent's reflectivity. It will answer the questions: Do the Korean agents and Czech agents reflect on their actions, learn from their experiences, and grow in maturity or wholeness? Are they being transformed by the encounters?

5.2.8.1. Korean Part

The shift of the PCK's missionary structure in Europe, from "missionary fellowship" to "mission society," *Euro mission PCK*, was remarkable since the change originated from the missionaries' self-reflection on their missionary endeavour in Europe.⁹³³ Specifically, the society established the "mission research department" which expected to support theological reflection about the PCK's missionary movement in Europe. The role of the researchers of the department was to reflect theologically on PCK's missionary endeavour in Europe and suggest relevant missionary tasks in the European context.⁹³⁴ The newly reshaped structure of the missionary organization and the establishment of the mission research department were great steps forward in the maturity of the PCK's missionary movement in Europe.

The NKPW reflect on its missionary endeavour every second year. It examined if its missionary work firmly stood on a biblical foundation. Its reflection contained the invitation and encouragement of the missionaries from all over the world. For instance, Lee was invited at the NKPW's 25th mission conference on 2 October 2007 in Seoul.⁹³⁵ From the mission conference, the direction of its missionary endeavour was used to be reflected and redirected. The regular and frequent reflection on its missionary endeavour gave it a new opportunity for relevant mission strategy.

The reflection on Ammi Europe was held in Prague on 6 February 2013. The participants were Korean missionaries, members the Ammi Europe, church members, mission organizers, and pastors in the Czech Republic and Slovakia who had been affiliated with Ammi Europe. At this conference of reflection, the participants presented their own experience with Ammi Europe in their own context. They commonly agreed on the necessity of evangelism and church renewal in Europe. This encounter enormously contributed to reflection on their own missionary efforts and supporting the valuable opportunity of learning from each other through the colourful and diverse reflections.⁹³⁶

Lee Jong-Sil, with his experience of working at the head office of the PCKWD pointed out the structural problems of the missionary movement of the PCK. Judging from his personal experience, the PCK's mission had been greatly affected by church growth, depending on the church's mission rather than God's mission.⁹³⁷ His critics helped him to reflect on his own missionary work over 20 years in the Czech Republic. His mission, therefore, was the process of struggling to answer critics. He struggled to find the relevant meaning of mission in the

⁹³³ See chapter IV.2.2.4.

⁹³⁴ The first meeting was held by skype discussion on the 6th of January 2013 and attendants were Cho Choong-II, Lee Seong-Choon, Lee Jong-Sil and Park Sung-Kon. Summary notes of the discussion of mission research department on 6 January 2013, 1-3.

⁹³⁵ *The Kidokgongbo*, Vol.2628 (22 October 2007).

⁹³⁶ The Reflections for the conference were collected in Korean, Hungarian, Czech, Slovak and English. For the various reflections and learnings, see this: *Looking Back Upon the Ten Years of Ammi Europe* (2014). Unpublished collections of a reflection from the Ammi Europe.

⁹³⁷ Interview with Lee Jong-Sil, on 23 June 2014.

Czech context. His conversations with his colleagues and friends greatly helped him to understand the concept of mission in the Czech Republic. On this point, he stressed,

“I did not see mission as abstract, rather I tried to embody the concept in a way that embodied what missiology teaches. For instance, if I met and learned the hypothesis ‘mission is understanding’ then I struggled until the hypothetical proposition came into existence. It was not a final result, but a process. ..Repeatedly I collected feedbacks from my colleagues and friends through discussion, self-learning, association and personal relationship. And the concept of mission was corrected, and came to me as a redefined concept. I did not try to conduct any missionary work intentionally”.⁹³⁸ (Translated by the researcher)

On the PCK’s missionary strategy of ecumenical partnership, Lee emphasized honest respect for the partner churches in the Czech Republic. He pointed out, “I think it is absolutely important to consider the local churches which we work with. The genuine consideration with local churches, by trustful discussion, dialogue, understanding, and sharing is crucial... and this process itself is ecumenical”⁹³⁹ His critical view of the PCK’s missionary movement asks the PCK to renew its missionary endeavour in God’s way. He also stressed, “To avoid being an institutionalized church, it is necessary that the churches in the Czech Republic demonstrate to the people in society how differently the Christian communities are living in this world. They should witness their changes to the world which come only from the Gospel”.⁹⁴⁰

In the same vein, Jang makes an important comment about self-evaluation. He pointed out, “I have always considered how the local churches see my missionary endeavour and attitude. It will be judged some time later as we Koreans evaluated the missionaries from Western countries about 130 years ago. Whenever I consider this, it gives me a warning sign, and it brings me to the true missionary”⁹⁴¹ Ryu, as a newer missionary from the PCK, emphasized the importance of learning the Czech language as early as possible. He stressed, “If a missionary loses the so called “golden time” in learning the local language, then it would be much more difficult to overcome and compensate for the loss of the golden time”.⁹⁴²

In general, it is sad for missionaries to be judged by superficial critics without adequate understanding and evaluation of their missionary endeavour. It would remain, however, an undiscovered pearl if it has not evaluated with continuity and sincerity. The mission work is not sincere if the mission action is not evaluated. Proper evaluation teaches and guides further mission work and pushes the work forward in the right direction of God’s mission. Proper reflection also prevents the privatization of mission, which is commonly observed in the Korean and PCK missionary movements. Doing mission is not only for “others”, but for “us” if it aims for transformation. The Korean agents can only be transformative factors to others when they become agents of transformation in their own societies.

The Korean agents’ evaluations, therefore, about mission strategy, mission theology, reshaping of missionary organization, adopting culture, contextualization, and church partnership are valuable opportunities to learn from the Czech churches. They contributed to the maturity of the PCK’s missionary endeavour in CEE.

⁹³⁸ Interview with Lee Jong-Sil, on 23 June 2014.

⁹³⁹ Interview with Lee Jong-Sil, on 23 June 2014.

⁹⁴⁰ Interview with Lee Jong-Sil, on 23 June 2014.

⁹⁴¹ Interview with Jang Ji-Yeon, on 13 June 2014.

⁹⁴² Interview with Ryu Kwang-Hyun, on 24 June 2014.

5.2.8.2. Czech Part

Through encounters with the PCK, the Czech agents also have valuable opportunities to learn. An example of this is learning how the small churches in Korea survived, contextualized and served people in the society.⁹⁴³ Luděk Korpa, the president of CECMS, made a ‘study-visit’ to South Korea 4-14 March 2014 with his colleague Lee. Within 10 days, he visited 11 small congregations and 5 other organizations. After his visit, there was a reflection conference in June 2015 in Prague. Many theologians, pastors and mission practitioners in inter-denomination were invited. Among the valuable lessons from the visit, he stressed a church members’ commitment and self-oriented missionary motivation. He pointed out,

“I was enormously impressed by the small-sized churches in Korea specifically on the point that they eagerly worked to participate in the society as transforming agents. I witnessed that they have been greatly active in involving the projects with their own initiation, motivation, efforts and insights, without financial help from outside, even when they did not have opportunity to receive financial aids from the government. This is, I witnessed, the difference between the Czech church and Korean church”.⁹⁴⁴

He learned about the church members’ active commitment to the missionary work from the visit. He was astonished by the church members’ vigorous actions to change society even though financial aid was not properly ready for the project. The Czech churches tend to heavily depend on support from the government when they launch any kind of missionary work or project. He eagerly wanted to learn lessons which would help the churches in the Czech Republic to be healthy. He stressed this point in an interview with *Kidokgongbo*. He said, “I would like to learn about the missionary experiences of the Korean church, and I hope to take the beneficial elements from the Korean church for the growth and maturity of the Protestant churches in the Czech Republic”.⁹⁴⁵

In the same vein, the Czech agents in Ostrava also were impressed by the sharing of the offering and commitment of the Korean community. Rev. Vilem Szlauer, the senior pastor of the Ostrava church, said, “I see that Korean people like to understand others. They eagerly want to share the offerings with our congregation. I feel that they keep the relationship with God not only by word, but both word and action. Word and heart goes together for them.”⁹⁴⁶ On the same issue, Rev. Pavel Taska, the assistant pastor of the congregation also highly extolled Ammi Europe’s love and sacrifice. He pointed out,

“As far as my experience with Ammi Europe, they love to be sacrificial and to serve other people here. In the Czech Republic individualism is dominant. Love and sacrifice for other people is seen little in the Czech Republic. However, they are so kind and consider others first. That is absolutely different from the Czech people. I am enormously moved by that they consider others first. I would like to learn personally from them. I have not acquired enough knowledge about the Korean church yet, but

⁹⁴³ It is quite well known that Korean Christianity has rapidly grown up in a short time. As a result, many people think that there are many mega-churches in Korea. This is, however, completely not true. Except some typical mega-churches, small-sized churches are more dominant in any denominations of the protestant churches in Korea. They have been struggling to survive, but some of them have shown as good example of being a missional church in their own context.

⁹⁴⁴ Luděk Korpa, “Reflection Conference about the visit of Korea”, 24 June 2014, Kobilsy, Prague.

⁹⁴⁵ *The Kidokgongbo*, Vol.2938 (10 March 2014).

⁹⁴⁶ Interview with Vilem Szlauer, on 12 June 2014.

through the window of the Ammi Europe I have learnt a lot about the Korean church”.⁹⁴⁷ (Translated into English by the researcher from the Korean translation done by Jang’s daughter)

Other than that, church members in the congregation of Ostrava also had opportunities to learn from the encounters. Rev. Vilem Szlauer stressed that “our church members were very satisfied with the Korean community. They were very touched when Rev. Jang preached for our congregation. I felt his sermon was heart-moving and evangelical. Through the sermon, I understood the church history in Korea”.⁹⁴⁸ Moreover, with the encounter with Ammi Mission, the assistant pastor stressed, “I see that the PCK’s missionary work is different from other countries,’ such as the United States and Norway. I feel that the PCK wants to share spiritual things, for instance, fervent prayer”.⁹⁴⁹ Thus, the young church’s vigorous spirituality may impact the old church in the Czech Republic.

5.2.8.3. Encountering the reflectivity

Through these encounters, it is observed that the agents understood the context in a different way. Nevertheless, their different involvement in the same context gave fruitful insights to each other. The Czech agents evaluated their missionary work through visitations to Korea and personal dialogue with missionaries, whereas the Korean agents evaluated their missionary work from their personal meetings with colleagues. On this point, the function and role of the PCK’s missionaries in the Czech Republic has been a crucial bridge between the two churches. They are key people who can understand each agent’s missionary endeavour and who can contribute to developing relevant missionary work in the Czech and Korean context.

‘Sharing mission’ and ‘learning from each other’ is observed in each encounter. The Korean agents tend to consider mission as reflective sharing of their missionary work. At the same time, the Czech agents equally understand it as such. This common understanding encourages both parties to learn from each other. Teaching is not to push physically something into the context, but the way of sharing and learning. On this issue, David Jurech, a co-worker of CECMS clearly pointed out, “Jong-Sil is not to teach, but to share. Maybe his main characteristic is to share, not to teach”.⁹⁵⁰ Meanwhile, Lee also emphasizing the necessity of mutual learning, said, “For me, David is my window through which I can understand and see the Czech society. He is my teacher and my pastor”.⁹⁵¹ These encounters taught the valuable lesson that mission is not being a teacher or an enforcer, but humbly sharing and understanding each other as a sincere and true learner. Through these encounters the different agents functioned as mirrors for each other through which they could understand, share, and learn about church and mission.

5.3. Observations

⁹⁴⁷ Interview with Pavel Taska, on 12 June 2014.

⁹⁴⁸ Interview with Vilem Szlauer, on 12 June 2014.

⁹⁴⁹ Interview with Pavel Taska, on 12 June 2014.

⁹⁵⁰ Interview with David Jurech, on 24 June 2014.

⁹⁵¹ Interview with Lee Jong-Sil, on 23 June 2014.

Through looking at the various encounters, the following is striking. The major agents of mission engagement in the Czech Republic from the PCK, the church, the mission board, the ecumenical department, the diaspora Korean church, the National Organization of Korean Presbyterian Woman, the supporting congregations and individual missionaries, are diverse and complex. Their partner churches in the Czech Republic, such as the ECCB, SECAC, colleagues and the Christian communities are also considered valuable agents. Among the Korean agents, especially between the mission board and individual missionaries, mutual communication has seemed to be malfunctioning. They do not seem to communicate properly and regularly, instead there is distrust and suspicion. It is also observed that there is no clear missionary strategy for the Czech Republic from the mission board of the PCK. This means that the individual missionary is mainly responsible for the missionary endeavour in the Czech Republic, struggling to survive in a new mission field, contextualizing their missionary strategy and planning the missionary work.

Because of the miscommunication, there is a striking difference between the mission agenda of the mission board and the mission committee. The mission board's agenda is more and more defined by authoritative factors like enforcing regulations which are not welcomed by the mission committee. Their design sometimes creates conflict between the actual mission field and individual missionaries. The mission board does not adequately understand the context in the Czech Republic and has little information about the missiological issues in the Czech Republic. Bilateral trust and recovery from distrust between the Korean agents, therefore, are demanded for relevant mission work. As missional ecclesiology asks for unity in Christ, so the agents of the PCK's missionary movement in the context of the Czech Republic need to understand each other and cooperate in mission.

It is emphasized by the Czech interviewees that understanding the history of the Czech church and theological tradition is extremely crucial for building up a trustful relationship and mutual partnership. After 1989, many missionaries came from the United States to CEE and missionary efforts were undertaken. They believed that God broke down the iron curtain, so that the wave of mission could spread all around CEE. With energetic and certain belief that it was spiritually empty during the Communist period and that no faith was practiced during that time, they tried to manipulate the missionary movement. This approach to mission, however, has not relevantly affected the local churches, especially the traditional churches with a long history. They were not aware of the Czech context, weaving with long Christian history originated from the Catholicism and reformation. Unlike them, the PCK has attempted to understand the context for an efficient missionary movement in the Czech Republic.

The aspects of spirituality such as prayer, commitment and suffering were highlighted as crucial missionary forces. When spirituality relates to the missionaries' personal life, the missionary calling emerges, and is encouraged, rediscovered, and confirmed. The Czech agents have been greatly affected by the Korean agents' prayer and commitment. The supporting church's missionary commitment has also contributed to the shaping of the local churches' evangelistic identity. It is also worth mentioning that the spirituality from the Czech agents has equally made a great impact on the Korean agents.

Contextualization is also necessary. It is an especially important issue for the diaspora Korean churches. Most of the diaspora Korean churches, in general, want to be called a "mission-oriented church". But in practice, most diaspora Korean churches are less

contextualized. Mission and contextualization are closely related to each other since mission always starts by attempting to understand the new context. The diaspora Korean churches focus only on being “scattered” as a diaspora. But it is crucial for them to recognize that they are “planted” in the place where God sent them in a particular context. In this respect, the Korean community in the Kobylysy church is one of the most relevant examples of the diaspora Korean churches in CEE.

Ammi Europe has conducted its missionary efforts in the Czech Republic in partnership with the local churches. The team functioned as a bridge between different cultures and church histories. Looking back over their over 10 years of missionary work, however, the missionary motivation from the sending church needs to be carefully examined. They need to be remind that missionary endeavour is not something they practice on the mission field through their own missionary zeal. Rather the partners and Christian communities in local churches are also crucial for their missionary movement. The church’s missionary motivation should not be self-satisfaction. It is a mutual work. They need to listen, understand, accept and follow the suggestions and advice from the local churches.

For a more relevant missional ecclesiology in the Czech Republic, firm mission theology from the PCK is necessary. The naïve zeal of evangelism is not sufficient for the missionary movement in CEE. The theology, in fact, is more advanced in diverse Protestant churches in the Czech Republic which has a long reformation theology and different church traditions. They have experienced church growth, evangelism and mission throughout their church history. They have experience with theological issues, tradition and mission that the PCK has yet to deal with. The agents of the PCK, therefore, are asked to be careful when spreading the Gospel in the Czech Republic. It should be done with respect and humility. If the mission is understood as only something like financial support, without a deep theological background, then it will harm and be dangerous.

There is also the necessity of learning from one another. For the PCK, it is extremely crucial to evaluate its missionary movement through self-theologizing and in terms with true partnership in mission. Equally, the global ecclesiastical shift reminds the Czech agents that the most vital part of the body of Christ can be found in Korean agents. Their missiological reflection from a minority position can give new impetus to post-Corpus Christianity. The PCK, as a young church, may learn from the so called “old church” regarding how the church ought to relate to the world. The PCK can also learn from the accumulated missionary experiences of the old church. In this way, both agents can equip themselves as true learners in mission.

Among the missiological issues in CEE identified in the previous chapters, the function of the diaspora Korean church is observed as a crucial mission agent. Prayer also functions as one of crucial aspects of spirituality. Partnership and cooperation is extremely needed in the Czech Republic. North Korean mission, however, is not yet fully developed in the Czech Republic. This study will next explore the Slovak case. The Czech Republic and Slovakia were one country for over a century. However, they have, currently, different history, culture, and missionary context.

VI. A Case of the PCK's Mission in Slovakia

6.1. Introduction

Even though the Czechs and the Slovaks coexisted in one state for most of the 20th century, the Slovak context, especially the current religious structure and values, is different from those of the Czech Republic. The population in the Czech Republic is less religious, yet this does not mean they are not spiritual. Religiosity in Slovakia seems to be stronger than the Czech Republic, but the decline of external religiosity was traced in Slovakia.⁹⁵² In the same vein, the context of the PCK's mission in Slovakia is also different from that of the Czech Republic. Its history of missionary endeavour in Slovakia has been much shorter than that of the Czech Republic, started just a decade ago. The missionary endeavour in the Czech Republic has mainly been conducted through the guideline of the cooperation of mutual mission agreement and ecumenical cooperation between the PCK and the ECCB. Yet, there has been no official ecumenical partnership or mission agreement between the PCK and any other churches in Slovakia. The PCK's missionary movement in Slovakia, therefore, needs to be dealt with in a separate chapter.

The aim of the current chapter is to explore the encounter between the two churches, with analysis, comparison and evaluation of the encounter between the various agents in the light of missional ecclesiology. As in the previous chapter, this chapter will look deeply into the PCK's missionary movement in the specific context of Slovakia within the specific period after 1989. It focuses on a manifestation of the PCK's missional ecclesiology in the specific missional, cultural, socio-political setting of the churches within this context. But this chapter also carefully notes the actions and responses from the local churches and Christian communities in Slovakia, since they have been crucial mission agents together with the PCK. The present chapter, therefore, focuses on the "encounter" between the mission agents in the PCK and the churches in Slovakia to examine how the interactions that have taken place over the last 25 years. This work examines what lessons the PCK can draw from these encounters and how its understanding of missional ecclesiology should change as a result.

The body of resources contains documents, interviews, church bulletins, missionary reports, physical artefacts, direct observations, and participant observations related to both the Korean and Slovak agents. The resources include the researcher's own life and ministry. The body of information has been gathered through participant observation, conversations and interviews with informants who were actively involved in the process of the PCK's missionary endeavour in Slovakia from its beginning to the present. The interviews were done over a period of almost a year, between October 2014 and August 2015, in Slovakia and Korea. The data was used directly if the Slovaks could speak English. Translators were used for those who spoke only Hungarian (the Hungarians are a major community in the RCCS).⁹⁵³ So, the body

⁹⁵² Dana Hanesová, "Religiosity and Its Current Educational Context in Slovakia and in the Czech Republic", Hungarian Education Research Association, *Hungarian Educational Research Journal* Vol.4, No.3 (2013), 1-17.

⁹⁵³ The translators are the researcher and Rev. Szilvia Tóth who did some of the translation in Chapter V. My translations were examined and double checked by the researcher's two sons, Park Choong-Eun and Park Choong-Jin. They studied in

of resources are divided into various language communities which may lead to different theological understandings of mission. Further contacts were made with interviewees through personal conversation, telephone or email contact to gain accurate information on certain topics. Naturally, the resources also contain the researcher's personal experiences from conversations with colleagues, talks and dialogue most of which have not been recorded.

The present chapter takes the following steps: it explores the dynamic complexity of the PCK's missionary engagement in Slovakia, as an encounter, with theological evaluation according to the Kritzinger's seven dimensions of *praxis matrix*. It also deals with the perspectives from the churches in Slovakia (6.2). This chapter closes by exploring the contents of missional ecclesiology from the PCK's missions, investigating how the PCKT's missional ecclesiology has been understood, practiced and translated in the Context of Slovakia. It also explores the missionary possibilities for the RCCS, the PCK's partner church. (6.3)

6. 2. Evaluation of the PCK's Mission in Slovakia

6.2.1. Mapping the Context

After 1993, Slovakia has struggled to maintain its own national identity. Before that period, the country had been defined by "Great Moravian", "Hapsburg" or lately "Czecho". The country came into existence in 1993 when Czechoslovakia split into Slovakia and the Czech Republic. Naturally, the government tended to emphasize Slovak nationalism. The current Preamble of the constitution does not refer to the existence of the common Czech and Slovak state but instead invokes the spirit of Cyril and Methodius and the historical heritage of Great Moravian.⁹⁵⁴ It refers to the Slovak nation as the constituent element of the new state and the constitutional order. Only later does the Preamble introduce "member of national minorities and ethnic groups" as an integral part of the citizenry. This concept in the Preamble is criticized by Hungarians because it implicitly excludes inhabitants of Slovakia who do not consider themselves to be ethnically Slovak.⁹⁵⁵

In 2004, Slovakia joined the European Union (EU) along with 9 other countries. It became part of the Euro currency zone in 2008. It met the criteria for introducing the Euro while many of its neighbours such as the Czech Republic, Poland and Hungary did not. By shaping this external framework, Slovakia embodied its own national identity, separating itself from the Czech Republic, Hungary and other countries in Europe.⁹⁵⁶

Hungarian-speaking schools in Komárno [Komárom] for 10 years. Furthermore, the second son is attending Vienna University, majoring in Hungarian Studies.

⁹⁵⁴ The Preamble states that "We, the Slovak Nation, mindful of the political and cultural heritage of our ancestors and hundreds of years of experience in the struggle for our national existence and our statehood, in the spirit of St. Cyril and St. Methodius, and the spiritual heritage of the legacy of Great Moravian Empire, based on the natural right of nations to their self-determination...". The National Council of the Slovak Council, www.nrsk.sk, accessed on 5 May 2015.

⁹⁵⁵ Darina Malová and Erik Láštic, "The Gradual Amending of the Slovak Constitution: Combating the Ambiguous Rules in 1992-2001" in *Central European Political Science Review* Vol. 2, No. 4 (summer 2001), 103-128.

⁹⁵⁶ For the national identity between Czech and Slovak, see this material. Elisabeth Bakke, "Doomed to Fail?, The Czechoslovak Nation Project and the Slovak Autonomist Reaction 1918-38", Ph.D. dissertation (University of Oslo, 1999) in specific see the chapter 7 "Czech and Slovak identity Redefined", 134-156.

With its entry into the EU, Slovakia has had to struggle to balance its economy with other Western countries. It has had to work hard to improve its economic development and growth. Even though the economic growth rate has improved slightly, the living conditions for many of the people has been hard because of high living costs and a high rate of unemployment. The country has not shown a willingness to ensure the human rights of deprived people. The EU commission pointed out the country's lack of concern for Roma, "No measure has been taken to ensure a wider participation of Roma in vocational training and higher education".⁹⁵⁷ The commission recommended that Slovakia should take action to "increase the participation of Roma children in mainstream education and high-quality early childhood education".⁹⁵⁸

Contemporary religion in Slovakia is mainly Christian and predominately Roman Catholic (with Greek Catholic). Geographically situated in the middle of post-communist Europe, Slovakia belongs with Poland, Slovenia and Hungary, as a predominately Roman Catholic country with the least non-church population. Because of its numbers and history, the Roman Catholic Church is the most influential in Slovak society. Its influence dominates politics, education, and social care and other aspects of public life. For instance, Christian Democratic Party consists almost exclusively of Roman Catholic and Roman Catholics have the biggest number of elementary schools and high schools, and as well as the Roman Catholic University. Regarding the other Christian churches, the Lutheran Evangelical Church is the second largest denomination and then follows the Reformed Church, mainly Hungarian speaking people along the southern border, and the Russian Orthodox Church, predominately in Eastern Slovakia regions neighbouring Ukraine. The rest of the churches or denominations, such as the Methodist Church, the Baptist Church, the Apostolic Church and Charismatic Church, have statistically insignificant numbers. Regarding the Jewish community, their present numbers reflect the drastic reduction of Slovak Jews during the World War II, currently with less than 0.1% of Slovakia's population. At one time, there were a significant number of synagogue buildings across Slovakia, but today most of them serve a different purpose or have been destroyed.⁹⁵⁹

The religious context in Slovakia has changed since 1989. According to the 1991, 2001 and 2011 Slovak national censuses, over 70% of the population identify themselves as Christian.⁹⁶⁰ This statistic, however, does not guarantee that the Slovak people have a strong commitment to the Christian faith. A careful examination of the statistics shows that the number of Christians has declined. A comparison of the 2001 and 2011 censuses shows that the percentage of Christians has decreased 8.2% over the last 10 years. The main traditional churches have experienced a decline of church members over the last decade. Moreover, the participants who selected the category of "others" in the religion section increased from 0.1% to 0.5%. Presumably more Slovaks consider non-Christian religions to be of interest. The

⁹⁵⁷ European Commission, "Commission Staff Working Document: Country Report Slovakia 2015", Document SWD (2015) 44 (Brussels, 18 March 2015), 4.

⁹⁵⁸ European Commission, "Recommendation for a Council Recommendation on the 2015 National Reform Program of Slovakia and Delivering a Council Opinion on the 2015 Stability Program of Slovakia" Document COM (2015) 274 (Brussels, 13 May 2015), 5.

⁹⁵⁹ Lukáš Bomba and Adrian Kacian, "The Relevance of Christian Faith for Everyday Life in Post- Communist Slovakia" in *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities* (Centre for Religious and Society: Roanoke College, Virginia USA, 2012), 67-68.

⁹⁶⁰ According to these censuses, the people who were affiliated with the Christian faith in Slovakia reach 72% in 1991, 83% in 2001 and 75% in 2012. See the Statistical Office of the Slovak Republic, slovak.statistics.sk. Accessed on 28 July 2015.

statistic of most concern is the 10.6% of people who checked “not specified” in the religion section. This is dramatically up from the 3.0% in the 2001 census.⁹⁶¹ This statistic presumably shows that the Slovak people have started to show less interest in institutionalized Christianity similar to elsewhere in Europe.

Scholars have analysed the context of this phenomenon from different aspects and remarked: “It is evident that there has been a population stagnation to religion and Christianity”,⁹⁶² “The period between 2001 and 2011 begins to show the negatives of a religious stagnation throughout the Slovak nation”,⁹⁶³ “We assume that the decline of believers in almost every Christian church is caused, first, by a refusal to answer the question of church affiliation, and then also, by an absolute decline of believers in Slovakia”.⁹⁶⁴ Under this religious phenomenon in Slovakia, an emphasis on the religious education of children has been taken up, arguing “It is important to ask how the newest generation perceives religious matter and if there is any platform where they can face religious issues and construct their religious concepts”.⁹⁶⁵

There has been a new era of freedom and opportunity since the fall of the communist regime. The Christians’ daily life, however, has not been freed from its communist heritage. Slovak Christianity survived the 40 years of antichristian politics, but was also changed by its reactions to the oppression. Christian life has gone from confessional to cultural, from public to private, and from urban to rural.⁹⁶⁶ Christian faith and life has been camouflaged. This is a result of communist persecution. People consider the importance of church rituals in contrast to belief in God as person, the first and basic Christian dogma.⁹⁶⁷ In terms with the reaction to previous communist persecution, particularly on the shift from public to private, Bomba and Kacian call this “secularisation with a socialistic face” which is evident in dualism-disconnecting secular and profane sides of life. Christian faith, therefore, is no longer relevant for daily problems, such as politics, finances, family matters and relationships.⁹⁶⁸ A majority of the Slovak population views Christianity as the private convictions of a person’s heart and a cultural phenomenon that preserves tradition.⁹⁶⁹

Secularization and consumerism have become the current enemies, replacing communism. M. Kováčiková in her article on the awareness and danger of secularization, describes it and asks the church to delimitate itself against the secularization in order to preserve its own identity.

“We can truly observe that the time of a visible enemy who did not conceal his intention to liquidate the church has been long over. However, we can hear different overtones... a new one, a hidden one infiltrates through our lines in a more sophisticated way, and it is more dangerous. As this current enemy ... consumerism and secularization which comes along with it”.⁹⁷⁰

⁹⁶¹ The Statistical Office of the Slovak Republic, slovak.statistics.sk. Accessed on 28 July 2015.

⁹⁶² Daniel Slivka, “Church and Society in Slovakia-Past and Present” in Michal Valčo and Daniel Slivka (eds.), *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities*, 45.

⁹⁶³ Daniel Slivka, *Ibid.*, 46.

⁹⁶⁴ Lukáš Bomba and Adrian Kacian, “The Relevance of Christian Faith for Everyday Life in Post- Communist Slovakia”, 69.

⁹⁶⁵ Dana Hanesová, “Religiosity and Its Current Educational Context in Slovakia and in the Czech Republic”, 14.

⁹⁶⁶ Lukáš Bomba and Adrian Kacian, “The Relevance of Christian Faith for Everyday Life in Post- Communist Slovakia”, 78.

⁹⁶⁷ Lukáš Bomba and Adrian Kacian, *Ibid.*, 78-79.

⁹⁶⁸ Lukáš Bomba and Adrian Kacian, *Ibid.*, 81.

⁹⁶⁹ Lukáš Bomba and Adrian Kacian, *Ibid.*, 90.

⁹⁷⁰ Cited from Pavol Bargár, “The Problem of Consumerism in the Context of Churches in Former Czechoslovakia after 1989” in Zuzana Jurechová and Pavol Bargár (eds.), *Crisis Situations in the Czech-Slovak Context after 1989*, 113.

The fight against secularism, not only in the society, but also for church renewal, can be traced in the Evangelical Church of the Augsburg Confession in Slovakia (ECACS) which is the largest Protestant church in Slovakia.⁹⁷¹ It appears that the other Protestant churches in Slovakia have had less energy fighting secularism inside and outside the church. The new church renewal movement of the charismatic Christians has been growing mainly due to the inability of traditional church bodies to contextualize their message. Their statistical influence, however, is less than 0.1%.⁹⁷² The interdenominational and ecumenical churches of Slovakia attempted to understand the context and have produced almost every year the document, “The Statement of the Ecumenical Council of Churches in the Slovak Republic Addressed to the Citizens of Slovakia”.⁹⁷³ The statement, however, has not been relevant to the particular context of Slovakia; rather it apparently copies the main theme of the yearly ecumenical prayer from the WCC. It can be summarized that after 1989 Slovakia has been busy working on economic growth, has rushed to embody its national identity and has experienced a decline of Christianity due to the church’s lack of relevance in the new context of secularism.

6.2.2. Agency

The agents can be divided into two parts: the Korean and the Slovak. The Korean parts are the PCK, the diaspora Korean church in Slovakia, the mission board, supporting congregations and individual missionaries working in Slovakia. The Slovak part is mainly The Reformed Christian Church in Slovakia (RCCS), The Reformed Theological Faculty in Selye János University [Univerzita J. Selyeho] in Komárno (RTF) and some local churches of the RCCS. This section will answer the following questions. Who were the PCK and the RCCS as the Korean and Slovak agents? How were they related to the PCK’s missionary engagement in Slovakia? What kind of encounter has been taking place among the agents?

6.2.2.1. Previous Contact to Slovakia

Before the relationship between the PCK and the RCCS, there had been previous missionary contacts from individuals of the Protestant churches in Korea. The first contact can be traced to 1989 when Rev. Jenő Mikó, the former bishop of the church, visited Korea. He attended the 22nd General Assembly of WARC in Seoul. The bishop was astonished by the church’s growth and its mission among the Protestant churches in Korea. According to Rev. Tibor Sallai, a pastor from the Eastern part of Slovakia, when bishop Jenő Mikó preached at his church building consecration ceremony, he praised the Korean church’s growth and commitment. Even though it has been over 25 years since the visit, Tibor Sallai vividly remembers that the bishop spread the “new and fresh knowledge” of the Korean church whenever he had the chance. Tibor Sallai remembers,

⁹⁷¹ Juraj Majo, “Shrinking Minority? Slovak Lutherans Fighting with Secularism”, *Journal for the Study of Religion and Ideologies* Vol.10, Issue 30 (Winter 2011), 39-55.

⁹⁷² Lukáš Bomba and Adrian Kacian, “The Relevance of Christian Faith for Everyday Life in Post- Communist Slovakia”, 69.

⁹⁷³ See the archive of the website of Ecumenical Council of Churches in Slovakia, www.ekumena.sk. Assessed on 29 July 2015.

“We were having a church reconstruction and consecration ceremony in 1989. I invited the bishop Jenő Mikó to preach for the occasion. In the pulpit, he told of his visit to Korea and attending the General Assembly. He said very positive things about the Korean Reformed Church. He was astonished that there were as many in the Reformed Church of Asia as there were here in Europe. ..The bishop made the same comments in many different places and at many other occasions...”.⁹⁷⁴ (Translated by the researcher)

In the same conversation, Attila Palcsó, a pastor and currently the advisory coordinator of foreign relations in the RCCS, also remembered the bishop’s visit to Korea. At that time, he was a theological student at the Faculty of Evangelical Theology in Comenius University in Bratislava, and the bishop was the senior pastor of the Bratislava congregation of the RCCS. He remembers that the bishop repeatedly mentioned his experience of visiting Korea. He also remembers a Korean chorus team’s visit to the congregation and the Korean pastor’s preaching for the congregation.⁹⁷⁵ According to Attila Palcsó, the preaching was powerful and the chorus team praised the Lord with their heart. They gave a cap as a present to each church member; green caps for women and red caps for men. He still remembers that the phrase “Jesus loves you” was written on the caps, and this present seemed “kabala, a mascot” for the people at that time. He recollects,

“Jenő Mikó, the bishop was the pastor at the Bratislava congregation at that time and he told his visit to Korea at the worship service, bible studies, and personal conversations and so on. He told that how the mission has greatly started in Korea within a short time, and there were over 10,000,000 Christians There was a concrete case that in 1991 or 1992, I can’t remember exactly but.... a Korean chorus team arrived at the congregation. Among the group, there was a pastor who preached for the congregation. It was very spiritual, it still touches my mind after more than 22 years later. It was very good not only for my personal faith but for the congregation. They [Koreans] looked very happy already at that time. I remember we got a cap as a present from them which I put on whenever I worked at the parish house and other places. And I remember the phrases which was written on it, ‘Jesus Loves You!’ The cap was like a kabala, a mascot for the people at that time”.⁹⁷⁶

The bishop’s experience of visiting Korea impressed him personally. He thought it was his responsibility as a bishop to let this “new information” be known and heard by the pastors and church members of the RCCS.

Another contact was made by Ahn Jae-Eun who was the pastor of the diaspora Korean church in Munich, Germany.⁹⁷⁷ When he arrived in West Germany in 1981, he had a vision for the mission in Communist countries. So, he established the Underground Mission Association (UMA) in 1985, and started mission for Communist countries in CEE with other mission organization.⁹⁷⁸ With this vision, he arrived in Slovakia in May 1991 with his congregation’s chorus members. He held evangelistic meetings in Dunajská Streda [Dunaszerdanhely], Dolný Štál [Alistál] and Čičov [Csicsó] where congregations of the RCCS were located.⁹⁷⁹ Ahn told

⁹⁷⁴ Conversation with Rev. Tibor Sallai on 20 May 2014, at Berekfürdő, Hungary.

⁹⁷⁵ It is not sure whether or not the chorus team came directly from Korea, but probably from one of the diaspora Korean congregations in Germany.

⁹⁷⁶ Conversation with Attila Palcsó, on 20 May 2014, attending nationwide pastor’s annual meeting of the RCCS at Berekfürdő, Hungary.

⁹⁷⁷ He is belonging to the General Assembly of Presbyterian Church in Korea (GAPCK, *Hapdong*) which has been same Presbyterian root with the PCK.

⁹⁷⁸ Ahn Jae-Eun, *The Echo of the Gospel beyond Borders: Missionary Pilgrimage in CEE*, 267-268.

⁹⁷⁹ Ahn Jae-Eun, *Ibid.*, 269-280.

the story about the mayor of Čičov. The team had been invited to lunch. At the lunch the mayor repented in tears. The mayor told them, “Dear brothers and sisters, I have been a committed Communist until the age of 60. I am very ashamed in front of you. I am ashamed of my unbelief when I saw your work here. I hope to get back to the faith. Please help me. And pray for me”.⁹⁸⁰ Ahn’s mission work for the Communist countries in CEE had fruitful results. He finished his Th. D. (Supervisor Dr. Géza Boross) at the Reformed Theological Faculty of Károli Gáspár University in Budapest, Hungary. His thesis was translated into Hungarian by the late Mr. Lajos Búcsi, one of the Presbyters of the Reformed Church in Nová Vieska [Kisújfalu] and was published by John Calvin Theological Academy in Komárno in 2000.⁹⁸¹

Another contact was made by two Korean student missionaries from America (they were of Korean descent, but had US citizenship). They lived in the parish house of the Reformed church in Komárno for several years. They came from one of the Presbyterian churches of the diaspora Korean church in America. They mainly taught English at the Hansa Selyeho High School [Selye János Gimnázium] in Komárno and led English Bible Studies for the youth of the congregation. According to the recollection of Zsuzsanna Fazekas, a pastor of the Reformed Church in Komárno, they were “*nagyon aranyos*”, which means “very lovely and inspiring”.⁹⁸²

Pavle Cekov, a missionary in Nové Zámky, recalls one Korean missionary family staying in Trnava, the western part of Slovakia, in 1998 (or 1999?). Several years later the family moved to England. Cekov remembers his brief encounter with them but he recalls that the family adopted the son of a Korean missionary family who died in a tragic accident in Serbia. He also remembers their life and work, saying,

“There was a family of Korean missionary in Trnava in 1998 or 1999. We visited them in Trnava and they also came to my house in Banská Bystrica, middle part of Slovakia. They adopted one child from the family of the Korean missionary in Serbia who died of severe accident in Beograd. They were not relatives each other. It was their impressive testimony.... They wanted to help the local church, Methodist church in Trnava.... They could not speak English very well. Later I heard that they moved to the Great Britain. I think they tried to learn English more... but I do not know”.⁹⁸³

These contacts demonstrate that the PCK’s missionary endeavour was not the first one initiated, but it was built on the work of other’s commitment and efforts. This history shows that the PCK’s missionary movement in Slovakia is indebted to previous contacts and their sacrifice. So, it is striking to know that the PCK’s missionary endeavour has continued with these initial contacts and sacrificial efforts.

6.2.2.2. Agents in Korea

⁹⁸⁰ Ahn Jae-Eun, *Ibid.*, 282.

⁹⁸¹ Ahn Jae-Eun, *A Misszió elméletének fejlődése a koreai református egyházban* [Development of Mission in Korean Reformed Church], Kálvin János Teológiai Akadémia Komárno, 2000. It was a great honour that the researcher met the late Mr. Búcsi Lajos personally several years before his death. It was when the researcher was invited to give a lecture at the local church in Kisújfalu where he was born and spent his whole life. The researcher had opportunity to gather vast information about him from the Rev. Dr. Jolán Kis, the daughter of him and teacher of RTF.

⁹⁸² The researcher acquired this information from a private conversation with her and she used this typical Hungarian expression many times.

⁹⁸³ Interview with Pavle Cekov, 17 March 2015, at his house in Nové Zámky.

The PCK

Unlike the Czech context, the PCK has no official partnerships with any protestant churches in Slovakia. The secretary of the PCK visited shortly in Komárno in 2006 and met with the church staffs of the RCCS. He was on his way to Hungary to attend the ceremony of bilateral missionary partnership between the Reformed Church in Hungary (RCH) and the PCK. He met Géza Erdélyi, who was the bishop at that time, and discussed a future relationship.⁹⁸⁴ During the same trip, the general secretary was invited to the ECACS, and met the church staffs including Rev. Dr. Julius Filo, the bishop of the church.⁹⁸⁵ Prior to encountering the guests from the PCK, Filo had had an opportunity to visit Korea in April 2006, and present the diakonia situation in Slovakia at Hanil University and Presbyterian Theological Seminary in Jeonju, one of the PCK theological seminaries.⁹⁸⁶

The Ecumenical Department of the PCK has not been as active in contacting the RCCS compared with the ECCB in the Czech Republic. Rather, the mission board has worked as a controlling power. Communication between the mission field and the mission board, however, has been loose and rare. Instead, the mission board has maintained direct contact with the diaspora Korean church in Vienna. For the head office, the congregation seemed to play a crucial function for the PCK's missionary movement in CEE. The mission board gave the congregation more authority than the individual missionary in Slovakia. Thus, the weight of missionary power in the region was centred with the congregation in Vienna. This centrality of missionary power sometimes created distrust and misunderstanding among the Korean agents.

Gumpo Presbyterian church and *Yousung* Presbyterian church should be mentioned as agents, since they have supported the mission works in Slovakia both financially and through their prayers. *Gumpo* Presbyterian church was established by a Western missionary.⁹⁸⁷ Thus, the congregation has a Gospel-indebted mind set and a strong vision for world evangelism. It got involved very early in the missionary endeavour in Slovakia. *Yousung* Presbyterian church joined the missionary movement late when the diaspora Korean church in Vienna ended its financial support in Slovakia.⁹⁸⁸

Just as in the Czech Republic, *Ammi Europe* also needs to be included as one of crucial agents in Slovakia. Since 2003 the team has not only participated in the missionary endeavour in the Czech Republic but also in Slovakia. So, the Korean mission agents are diverse on the church level, the local churches level and on the short term mission level.

The Diaspora Korean Churches

The diaspora Korean church in Vienna was involved in the PCK's missionary endeavour in Slovakia during the early stages of its mission. The congregation's active

⁹⁸⁴ *The Kidokgongbo*, Vol.2567 (13 July 2006).

⁹⁸⁵ *The Kidokgongbo*, *Op.cit.*

⁹⁸⁶ *The Kidokgongbo*, Vol.2558 (2 May 2006).

⁹⁸⁷ The congregation was established by Horace H. Underwood in 1925. www.gunpochurch.org. Accessed on 18 August 2015.

⁹⁸⁸ How *Youseoung* Presbyterian church raise mission funds is striking and interesting. A group of church members voluntarily organized a support group for a certain missionary. They provided financial aid and mission prayer. So, the financial donations came from the commitment of individual church members, not from the congregation's financial department.

involvement can be attributed to its geographical closeness and its commitment to evangelism in CEE. The congregation had a vision to spread the Gospel to all the countries in CEE by providing financial aid and sending missionaries into the area. Its vision is demonstrated by the congregation's catchphrases, "Today for Vienna, Tomorrow for Eastern Europe!" and "Outposts for Eastern Europe!"⁹⁸⁹ The researcher was supported by the congregation from 2004 to 2008.

The congregation's attitude of superiority, however, created misunderstandings and distrust between the PCK's missionaries and the leadership of the congregation. The personal relationship between the researcher and the leadership of the congregation has been characterized by tension. This was also the case for previous missionaries who were supported by the congregation and sent to Croatia and Hungary. The congregation desired to influence the sending of missionaries by defining the aspect and boundary of the mission work. The researcher was extremely disappointed when the congregation abruptly ended its financial support without any prior notification, only a unilateral e-mail from the leadership of the congregation.⁹⁹⁰ Since the congregation is the largest diaspora Korean church in CEE, the PCKWMD has heavily depended on its financial support and practical resources for mission work in CEE.⁹⁹¹

The Korean Reformed Church in Bratislava can be added as a crucial agent. The Korean community in Slovakia was formed in 2003 when two huge Korean factories were built by Samsung and Kia. To supply these factories many Korean suppliers and sister companies built factories in neighbouring cities and villages. In this way, the diaspora Korean church in Nové Zámky, in the southern part of Slovakia, was established in 2006. The congregation was small, about 20 attended the Sunday worship service, but actively communicated with the local churches in Slovakia, especially with the RCCS. Many pastors from the RCCS were invited to preach for the congregation. The congregation was invited to "the joint Sunday worship service" by the local churches. It was a great time of sharing spiritual and cultural experiences by both Korean and Slovak believers.⁹⁹² The congregation annually supported the city's social programs.⁹⁹³ As the pastor of the congregation, the researcher reminded church members of their missionary identity and encouraged them to participate in the missionary endeavour.

In 2009, a researcher's colleague, a missionary of the PCK abruptly stopped his ministry to the Korean community in Bratislava and the church members asked the researcher to preach for them. In this way, the researcher started to serve the diaspora Korean church in Bratislava. It also was small, about 10 members. So, the researcher led the Sunday worship service in two small congregations, in Bratislava in the morning and Nové Zámky in the

⁹⁸⁹ www.viennachurch.at. Accessed on 18 August 2015.

⁹⁹⁰ The sponsorship was abruptly ended by the congregation through a personal e-mail (5 December 2008) from the pastor of the congregation who is also a missionary from the PCK. The possible reason of this cancellation of the contract seems to be distrust between the supporting church and the individual missionary and disobedience to his (or the leadership of the congregation's) authority. The cancellation of contracts occurs quite often in missionary endeavours of the PCK, including other Protestant churches in Korea when there is distrust or misunderstandings between the two parties.

⁹⁹¹ The researcher was extremely frustrated when the congregation tried to invite another missionary to Slovakia, with discussions with the PCKWM, ruling out cooperation from the local churches in Slovakia and the researcher's opinion, who is an actual missionary working in the place. It was a clear violation of the regulations of PCKWM, especially on the issue of motivation and process of sending new missionary.

⁹⁹² On the joint worship service, the researcher normally preached, and after the worship service the Korean congregation had great hospitality with the local congregation.

⁹⁹³ Nové Zámky Weekly News Magazine, *Castrum Novem* Vol.XX (15 January 2010), 3.

afternoon. The congregation in Bratislava was also actively involved in missionary work by participating in joint worship services with local churches and financially supporting the RTF in Komárno.⁹⁹⁴ The annual invitation of theological students to the congregation has been a beautiful tradition for both the students and Korean congregation, (the so called *legáció* in Hungarian). The church members served Korean food and gifts to the theological students and the students served with praises. The leader of students preached for the Korean congregation.

In the meantime, the Nové Zámky congregation was getting smaller and smaller because many of the Korean people were returning to Korea after their labour contracts were finished. So, in 2013 the congregation decided to merge with the congregation in Bratislava. The congregation has gradually grown and since 2014 it has officially belonged to the RCCS.⁹⁹⁵ The congregation rented a cultural centre for Sunday worship services for a long time. In 2013 the congregation moved to a local church of the ECACS in Bratislava. Rev. Árpád Molnár, the former advisory coordinator of foreign relations in the RCCS greeted the congregation on the celebration Sunday.⁹⁹⁶ In 2015 the church moved to the Evangelical Lutheran Theological Faculty in Bratislava. The congregation celebrated its 10th anniversary in January 2016. Rev. Semjan Ján, the vice bishop of the RCCS and Dr. David Benka, the vice dean of the Evangelical Lutheran Theological Faculty in Bratislava, delivered the congratulatory remarks to the congregation.⁹⁹⁷

Korean Missionary and Family

The researcher arrived in Komárno, in the southern part of Slovakia, in 2004 after 2 years' ministry as a short-term missionary in Indonesia. Staying in Komárno was not the researcher's intension. It was the decision of the leadership of the diaspora Korean church in Vienna, the supporting congregation. Through an intimate relationship between the leadership of the congregation and the authorities of the RCCS, the leadership of the congregation asked the bishop to invite a missionary from the PCK. This atmosphere was recognized by the RCCS's responding letter, saying, "Synod Council discussed this question and made a positive resolution".⁹⁹⁸ Through this process the researcher was invited to work with the church and teach at the Reformed Theological Faculty in Selye János University in Komárno.⁹⁹⁹

Not long after the researcher's arrival in August of 2004, the leadership of the Korean church in Vienna repeatedly asked how the teaching was going. The researcher reported the

⁹⁹⁴ The congregation decided to support a student's dormitory fee and the decision is still active and continuing.

⁹⁹⁵ RCCS, The document number 374-2-2014, Zsinat Zs-17/2014-es számú határozta kiértesítés Rimaszombat 13 May 2014, states, "The General Assembly of the Reformed Christian Church in Slovakia accepts the Korean congregation in Bratislava as a missionary congregation. The pastor would be Park Sungkon and his work was controlled by the bishop".

⁹⁹⁶ *Kálvinista Szemle* [The Calvinist Review], Vol.LXXXV (January 2014), 12.

⁹⁹⁷ *Kálvinista Szemle*, Vol.LXXXVII (February 2016), 15.

⁹⁹⁸ RCCS, The document Number 99-6/2003, 'Subject: Mission Pastor' on September 8, 2003. In the Document, the researcher's job was articulated as: 1) "Mission preaching in the congregation", 2) "Organizing of mission meetings and workshops for congregations and institutions", and 3) "Teaching missiology at John Calvin's Theological Academy in Komárno".

⁹⁹⁹ Invitation letter, Document Number 156-2-2004, issued on April 8, 2004. According to the letter, the researcher's job was teaching mission at the faculty, saying, "Mr. Park Sung Kon will teach mission at our Theological Seminary and also for our working pastors. Their work and life [Park and his family] in Slovak Republic will be organized by Reformed Christian Church of Korea". The faculty is the only Hungarian-speaking theological seminary in Slovakia. Before the division between Czech Republic and Slovakia, the theological students studied in Charles University in Prague. But after the division, a Theological Academy was opened in Komarno in 1993. It developed as part of faculty in Selye János University in 2004. The main goal of the faculty is to equip the students for future spiritual leadership of the church.

“real” situation on the mission field, explaining that the atmosphere was somewhat different from the congregation’s original understanding. But it seemed to the researcher that the leadership of the congregation did not want to understand the real situation. They pushed the researcher to teach at the theological seminary as soon as possible. There was tension between the ‘result-oriented approach to mission’ of the Korean church in Vienna and ‘a relationship-oriented approach to mission’ of the researcher.

For this reason, the researcher asked for a meeting with the bishop. During the meeting the bishop asked for the researcher’s ‘future missionary vision and plan’. Recognizing that gaps existed in the relationship between the Korean church in Vienna and the RCCS, the researcher emphasized in a letter the need for a trustful relationship prior to starting. He wrote, “‘What should I do?’ or ‘what is the missionary target?’ will be heavily depend on ‘how can we cooperate with each other?’ and ‘what relationship should we make with each other?’”¹⁰⁰⁰ The researcher considered building a trustful relationship through understanding each other was more important than to reap the unripen fruit of mission.

The researcher’s involvement with the RTF started when the late Uwe-Martin Schmidt, a German missionary who taught missiology, suddenly passed away due to a stroke. The faculty committee then asked the researcher through an email whether I could teach during the 2008/2009 school year.¹⁰⁰¹

In the early stages of teaching at the RTF, the researcher was caught between the supporting church’s desires and the real mission context. The supporting church asked the researcher to start teaching soon after arriving in Komárno. However, the RTF was not prepared for the researcher to teach. The teachers and students did not know that the researcher was supposed to be involved at the faculty. There was no time to develop a mutual understanding. There was just a contract between the authorities of the RCCS and the leadership of the diaspora Korean church in Vienna.

It was a confusing transition for the researcher and his family to move from Indonesia to Komárno. The city’s population is made up of 60% ethnic Hungarians and 40% of ethnic Slovaks living together without any obvious conflict. The city, however, has quite often been the centre of conflict and this atmosphere extended to tensions between the Slovak and Hungarian governments.¹⁰⁰² The first serious challenge was to choose the school for the researcher’s children. For personal living the best place would have been the Slovak-speaking school. For mission work, however, they needed to attend the Hungarian-speaking school because most of the church members of the RCCS are Hungarian. The church staff in the head office who helped with the visa, told the researcher that ‘no children of our pastor attends the Slovak school.’ In the end, the researcher made the decision that his two children should attend the Hungarian-speaking school in Komárno.

6.2.2.3. Agents in Slovakia

¹⁰⁰⁰ Park Sung-Kon, “To the Presbyters and Synodal Council Members in the Reformed Christian Church of Slovakia”, unpublished letter sent to Synod of the RCCS in December 2004.

¹⁰⁰¹ Email from Dr. János Molnár, the dean of the Reformed theological faculty of Selye János University on 28 July 2008.

¹⁰⁰² A concrete example of this conflict was when László Sólyom, the Hungarian President was not allowed to step onto Slovak soil on August 21, 2009 as he was about to attend the unveiling of a statue in Komárno of St. Stephen, the first king of Hungary.

The Reformed Christian Church in Slovakia and the Reformed Theological Faculty

Up until 1918 the RCCS was part of the Reformed Church of Hungary (RCH) which had been established in 1567. The Treaty of Trianon in 1920¹⁰⁰³ allocated part of Hungary's territory to the newly created Czechoslovak Republic. About 245,000 Christians of the, RCCS lived in the area which also included Sub-Carpathia. Following World War II, Sub-Carpathia was assigned to the Soviet Union (Ukraine). Because of this partition and of the forced expulsion of the Hungarian minority from Slovakia in 1946-1947, the membership of the church decreased to about 115,000.¹⁰⁰⁴

Under Socialism, most of opportunities for the congregation to gather together were forbidden. Religion was not introduced as a subject at school until after the fall of communism. The supreme organ of the church was the Synod, with a Synodal Council as its executive arm. After the separation of the Czech Republic and Slovakia in 1993, a theological Institute was opened in Komárno in 1995. Catechetical schools began to function in Komárno and Kosice.¹⁰⁰⁵ Since then the number of church members has followed the general downward trend of the population due to a declining birth rate, secularization and assimilation. The RCCS now has 94,451 members with 317 congregations with 9 seniorities: 7 in Hungarian-speaking communities and 2 in Slovak-speaking communities.¹⁰⁰⁶ The church is based doctrinally on the Heidelberg Catechism and the Second Helvetic Confession. Owing to the current bewildering and disagreeable situation, Slovak Hungarians are naturally engaged in Hungarian-focused nationalism.¹⁰⁰⁷ This nationalism can also be seen in the Christian community and church.

Contact with the PCK was indirect, mainly through the diaspora Korean churches in CEE, such as Vienna, Salzburg, Prague and Bratislava. As a pastor of the diaspora Korean church in Bratislava, the researcher has tried to develop a close relationship with the RCCS in mission together. The cooperation among congregations may be described as 'diaspora with diaspora' since the two communities lie in the same diaspora context. The relationship has been conducted in an ecumenical and practical way. The researcher has worked as a coordinator of mutual relationship and unity in mission between the PCK and the RCCS. For instance, in October 2014, Rev. László Fazekas, the bishop of the church, visited Korea. He had a fresh impact on the mission, commitment and church growth of the Protestant churches in Korea. Many pastors from the RCCS were invited to preach for the Korean congregation in Bratislava. The two parties arranged joint worship services with Holy Communion. They participated

¹⁰⁰³ It was an agreement signed in 1920, at the end of World War I, between the Allies of World War I and the Kingdom of Hungary (one of the successor states to Austria-Hungary). The treaty regulated the status of an independent Hungarian state and defined its borders. The treaty left a defeated Hungary with 93,073 square kilometres, only 28% of the 325,411 square kilometres that had constituted the pre-war Kingdom of Hungary. Its population was 7.6 million, only 36% of the pre-war kingdom's population of 20.9 million. The areas that were allocated to neighbouring countries in total possessed a majority of non-Hungarian population, but 31% of "ethnic" Hungarians who lived in the pre-war kingdom lived outside the newly defined borders of post-Trianon Hungary. https://en.wikipedia.org/wiki/Treaty_of_Trianon. Accessed on 30 July 2015.

¹⁰⁰⁴ <http://www.oikoumene.org>. Accessed on 29 July 2015.

¹⁰⁰⁵ <http://www.reformata.sk>. Accessed on 30 July 2015.

¹⁰⁰⁶ RCCS, "Egyházunk 2014. Évi Statisztikai Adatai" [Yearly Statistical Data on Our Church 2014], *Kávinsta Szemle* (Komárom, Julius-Augusztus 2015), 16-17.

¹⁰⁰⁷ Joseph Pungur understands the nationalism in two different forms: one is 'the offensive type' which culminated in Nazism, and the other is 'the defensive type' applied by oppressed national minorities as a shield and protection for their own survival in the threat of the aggressive nationalism of the majority nation. Joseph Pungur (ed.) *A Theology and National Minorities* (Angelus & Emmaus Publishes: Calgary, 2000), 13-10. According to his comment, it seems that the latter type is rather more true to the Hungarians in Slovakia.

together in organizing a Bible camp for youth. These connections in mission gave the two communities valuable opportunities to escape from their ethnic-focused church. The RTF can also be included as a crucial mission agent, since it is the education centre for the future leaders of the RCCS.

6.2.2.4. Encounters between the Agents

When we evaluate the encounters taking place between the agents, the following is striking. There is a lack of communication between the Korean agents. There is not a connection of trust between the head office, supporting congregations, and individual missionaries. This phenomenon was also seen in the Czech Republic. But in the specific case of Slovakia, the clear and transparent process of sending a missionary was more demanding. Quite often there was mistrust and suspicion between the agents owing to the lack of missionary experience and the lack of sensitivity to the context.

In the case of Slovakia, the Korean agents were heavily connected to the diaspora Korean church in Vienna. The congregation tried to demonstrate itself as an exemplary “missionary church” through church growth. The leadership of the congregation practiced an authoritarian leadership. Under this understanding of mission, the partners, both the Korean missionary and the local churches in Slovakia, became subordinate rather than co-workers or colleagues in the missionary movement in Slovakia.¹⁰⁰⁸ This authoritarian leadership finally led to the lack of partnership. The congregation worked for rapid results in the mission work to stir up greater missionary zeal with the congregation. The goal was to send out more missionaries to places in CEE. It faced, however, considerable risk that the missionary would become heavily dependent on the supporting congregation or on his/her senior’s desire, which is very important in the Korean cultural context. So, the goal and target of mission work is apt to be managed and set in advance by the supporting congregations.

It is also observed that there needs to be mutual understanding between the Slovak and Korean agents. This takes time to develop. Just as the geographical distance of the two countries is quite far, so are the theological views, church history and the goal and aspect of mission. In Slovakia, the “missionary” is considered a minor category of church service. They call a small congregation a “missionary church”.¹⁰⁰⁹ The researcher is both a pastor and a missionary and has been proud of being called to be a missionary. The Slovak agents, however, were surprised when the researcher gave a benediction at the worship service. It seems that a “*missziói lelkés*” [missionary pastor] is considered to be a lower class than a normal pastor. The researcher feels that it is necessary for both agents to take time to understand each other

¹⁰⁰⁸ In the mind set of Korean missionaries, status and title tells who they are. The leader is superior and has a different status from the subordinates. Thus, on the mission field they create different status levels, missionaries being superior leaders, and the receptors being unequal subordinates. This may create a large power distance, which may act as an obstacle to the missionaries’ incarnational bonding process with their receptors. Im Jong-Pyo, “Incarnational Bonding Process in Relation to Effectiveness of Cross-Cultural Adjustment Through Field-Based Training Model for Korean Missionaries”, Ph.D. dissertation (Fuller Theological Seminary, 2007), 214-217.

¹⁰⁰⁹ The researcher quite often heard RCCS colleagues refer to the small communities as missionary congregations [missziói gyülekezet]. Some identify the diaspora Korean congregation in Bratislava as ‘missziói gyülekezet’ since it is a small Christian community. This is exactly how it is listed in the RCCS’s statistics. However, the missionary congregation [missziói egyházközség] sometimes can be differently considered as when completing the task, especially keeping the pastoral job with the National Fund of Reformed Church of Diocese or district financial support. It has an independent presbytery but the pastors are appointed by the bishop. <http://www.presbiterkepzes.hu/?q=node/193>. Accessed on 10 October 2015.

and learn from each other. The PCK's missionary endeavour in Slovakia has a short history and the relationship of the agents has been one of both 'understanding' and 'misunderstanding.

6.2.3. Spirituality

This section of the current study will explore the spirituality of the agents. It will focus on the following questions. What is the principle spirituality of the PCK and RCCS as mission agents? How do their inner motivations, religious visions and worldview guide their actions in relation to the missionary movement in Slovakia? What type of spirituality do they practice? How do these factors of spirituality influence relationships?

6.2.3.1. Korean Part

Gospel Indebted Mentality

The PCK's central spirituality, specifically toward world evangelism, lies on the gospel indebted mentality among the church and supporting churches. The *Gunpo* Presbyterian church, in specific, has kept this mentality since the congregation was established by an American missionary. For them, this gospel-giving blessing and joy should be distributed to other places. They felt they received a "loan of the Gospel" from other people and needed to repay that loan. One of the presbyteries showed this feeling by saying, "Our church was established by the missionary, and we are indebted by the missionary's commitment and sacrifice".¹⁰¹⁰ The congregation even made a concrete numerical goal of sending 500 missionaries in 10 years. The senior pastor strongly stressed that, "The goal of church growth is only for the mission".¹⁰¹¹ It must also be observed that mission can easily be used as a tool of church growth. Mission seems to be greatly encouraged for church growth, and mission has been "positively" manipulated to support the necessity of church growth.

Suffering

Suffering can be mentioned as an aspect of spirituality. This type of spirituality, as was the case in the Czech context, emerged from individual missionaries. However, the Slovak context is somewhat different from other parts of the globe. For instance, among Asian countries, mostly in the South of Asia, Korea has been considered an economically developed country. The Korean missionaries, therefore, do not feel like they are a minority even though they are living as a minority. But in the Slovak context, the case is completely different. Slovak local people do not feel any sense of inferiority to Asians. Rather, they seem to have strong prejudices and arrogance against Asian people.

¹⁰¹⁰ The researcher heard this many times when I was first invited to the congregation and had opportunities to talk to some of crucial presbyteries of the congregation.

¹⁰¹¹ *The Kidokgongbo*, Vol.2596 (2 February 2002). Unfortunately, while this dissertation was being prepared, the senior pastor moved to another place, so the reality of the fulfilment of the goal would be seriously doubted because the form and direction of the ministry, in Korean context, heavily depend on the senior pastor's authority and leadership.

The researcher can personally tell many stories about this issue. He will tell about one occasion about his experience with the first owner of the house he rented. The owner doubled the rent when the one-year contract ended. The researcher suggested a little lower price than his proposal, explaining that twice the price after only one-year is not acceptable. The owner held fast and started to call every night with a drunken voice, threatening, “I’ve got many connections with government officials, policemen and lawyers here!” “I will kick you out of Slovakia!” “I will send you back to North Korea to Kim Il-Sung!” (He knew that the researcher came from South Korea but he surely confused the leader of North and South Korea). His verbal attacks and threats continued almost a month. It was a kind of mental torture at this early stage of my missionary life in Slovakia. His threats peaked on the day the researcher moved out. The owner and his mother kept us from moving our boxes. They searched for dishes and household items that we may have harmed or stole. After moving, he even visited the church office of the RCCS and asked for money for his help as an interpreter for the researcher when he sometimes went with him to public offices for the researcher’s visa documents. The researcher properly showed his gratitude to him for his help by paying him for his hours of work. The threats ended when the researcher paid the owner a large sum of money.¹⁰¹²

The researcher family’s experience with xenophobia, racism and discrimination was a part of our daily life. It happened everywhere we went in society, at the government offices, bank, post office, shopping centre, public transportation, and even at the school where his children attended.¹⁰¹³ This suffering and hardship, however, strengthened our sense of calling from God. Whenever the researcher felt like a minority, he remembered his calling from God as missionary.¹⁰¹⁴ The general situation has not improved over the last decade in Slovakia, but the researcher interprets the difficulties from God’s perspective, refreshing my spiritual calling.¹⁰¹⁵

The hardships which were rooted in different cultures and prejudice was recognized by László Fazekas, the bishop of the RCCS, when he visited Korea with the researcher in 2014. He recognized how different the cultures and languages of Korea and Slovakia are. He said, “It must have been hard for your family when you first arrived in Slovakia!”¹⁰¹⁶ Every suffering

¹⁰¹² This story still vividly remains in the researcher’s mind.

¹⁰¹³ Not all cases can be described here but many times the researcher experienced prejudice and arrogance. These are some cases: 1) when I walked down the street with my wife, the youngsters who passed by us would say, “Chinese Eyes!” Once I was jogging with my wife and several little kids (5 or 6 years old) followed after us, yelling, “Idiot!” Their parents only smiled. 2) I can’t forget my children’s the first day of school. They came home crying. Their classmates made fun of their Korean names by chanting, “Ching! Chang! Choong!” This was the normal way European people mock Chinese names or people. Since my two children’s Korean names are Park Choong-Eun and Park Choong-Jin, they surely matched with name “Choong!” in mocking games. 3) Once I went to the post office. I waited in a long queue. Finally, it was my turn, but the window lady looking at me and abruptly shut the window, and did her own job, without any proper explanation. Bewildered at what to do, I knocked on the door to make her see I was waiting. She opened the window and angrily spoke to me ‘I am doing work!’ I complained about this several times to the director of the office to no avail. I surely feel that Romani people and Asian people are considered same to them.

¹⁰¹⁴ At an interview with a magazine, the researcher openly confessed that “God called us to Komárno.” The reporter made the remark (in Hungarian, “Isten küldött bennünket komáromba”) as the title of the interview. I assume that my missionary life and pilgrimage as a minority in Slovakia gave him quite a shock in relation to suffering spirituality. Park Sung-Kon, “Isten küldött bennünket komáromba” [God called us to Komárno], *Vasárnap* (18 December 2012), 27-29.

¹⁰¹⁵ The researcher always recalls two things about his spiritual calling. The first was during his entrance examination for theological seminary. When I was interviewed by the professors they asked me “what kind of ministry would you like to do?” Looking at my school grades with quite high marks in languages, English, Biblical Hebrew and Greek, I unintentionally respond, “I would like to be a missionary!” I do now know why I responded that way! But “the unintended answer” was answered intentionally by God. Second, I believe my name Sung Kon also was a calling to Slovakia. It can be abbreviated “SK”, the abbreviation for Slovakia (SK). This seems very ridiculous to others, but very spiritual to me.

¹⁰¹⁶ Conversation with László Fazekas, the bishop of the RCCS, during his visit to Korea, from 11 to 20 November 2014.

on the mission field is closely related with spiritual life. It has lead the researcher to prayer, recall my calling and humble mission. This suffering was shared with supporting churches in the researcher's regular mission reports. They prayed together about these prayer requests.¹⁰¹⁷

In many ways missionary life has been a greater burden on the researcher's wife, Kim Seok-Ran. She left a good job in Korea to be a missionary. She lost an opportunity to continue studying piano which was her favourite hobby and speciality. She had to give up pursuing an advanced degree in music when the family started mission work in Indonesia. It saddened her to give up her desires.

Personal desires were not the only thing we lost. We also lost relics of our personal history. When we moved from Vienna to Komárno, the driver left the boxes at the edge of the street and the researcher moved the boxes one by one into the house. But soon the researcher realized that some boxes were missing, especially the boxes with valuable family pictures and our marriage video. The researcher found out later that the Romani people had picked them up. When he moved to Slovakia, he lost part of his history, but the lost history has been filled with a new history. This lost history encouraged him to build a new mission history, participating in God's history. The researcher sometimes connects his story with that of Ruth and Naomi who lost everything in the foreign land but finally they were recovered and fulfilled by joining in God's redemptive plan. The researcher's spirituality was once empty in Slovakia, but now full, lost but found.

Prayer

Prayer is a vital aspect of spirituality in Korean agents. As in the case of the Czech Republic, Ammi Europe has made an impact in Slovakia as well, specifically in the prayer movement of the youth groups in the RCCS. According to remarks from Tamás Süll, a pastor for youth in the RCCS, Ammi Europe's prayer life greatly affected him. He wrote,

"It was amazing to see the members of the group putting their big gripsacks down and then immediately getting their Bibles out to read, praying and asking from God, although they had just arrived after a long journey. I can see that God loves Korea and the Korean people, because He's giving the people in the church many spiritual gifts".¹⁰¹⁸

The impact of Ammi's prayer life contributed to the initiation of a prayer meeting among youth groups, *Fiatal Református Szövetsége* [Reformed Youth Alliance, FIRESZ], the Organization of the Youth Mission in the RCCS, in the Western region of the organization. Through this encounter with Ammi Europe, FIRESZ had a great opportunity to start their prayer movement. So far, FIRESZ has arranged a 'prayer chain' and the members have prayed together according to the distributed prayer requests.

Ammi Europe's missionary efforts have also had a spiritual impact on the local church. Ilona Simon, a pastor in Kolárovo [Gúta], wrote, "Even though the church building was cold

¹⁰¹⁷ For the very first mission report, the researcher asked supporting churches to pray for my language learning, our children's acclimatization to their new school, partnership with the RCCS, Visa process, Spiritual Revival in Slovakia. Park Sung-Kon, *Mission Report*, on 23 September 2004.

¹⁰¹⁸ Tamás Süll, "Reflection on Ammi Europe Mission," in *Looking Back upon Ten Years of Ammi Europe*, 72-73. He earlier wrote almost the same thoughts when he was asked to write about it for the church magazine in *Dongan Presbyterian Church*, Seoul. Tamás Süll, "The Reflection on Ammi Europe", *Dongan Q.T.zine* [Dongan Church Magazine] (March 2011), 120.

(imagine a church building in town at the end of January), but their missionary program was hot and filled with the Holy Spirit”.¹⁰¹⁹ Pavle Cekov, who personally had the experience of visiting Korea, was greatly influenced by Ammi Europe’s fervent prayer. It also significantly affected his congregation, He wrote,

“At the end of service at our church, the whole church together with the guests from Korea held hands and prayed. The love of God the Father combined us. We felt the power of the Holy Spirit flow through us. The Lord touched us. Since we all prayed together, we experienced a similar atmosphere of Pentecost as the early church when the Holy Spirit came upon the disciples”.¹⁰²⁰

With this influence, he started a prayer meeting for his congregation every Thursday. He also started a short-term mission trip to the Balkans every summer with the youth.¹⁰²¹ The prayer life of Ammi Europe also affected an Evangelical Lutheran congregation in Martin (ECACS), northern Slovakia, where the congregation tried to hold a morning-prayer meeting. Katarina Suchá, an associate pastor of the congregation, visited Korea with some of the laypeople. They were greatly influenced by morning-prayer. For a short time, she started a prayer meeting in the Martin congregation. She said,

“We started morning-prayer at 6 o’clock in the morning. We did for about 6 months since it is interesting experience for all of us. We did not continue to do that because I left the congregation or partly because it was not somehow part of our tradition, people waking up early... It did not last long, but we did try something and.... I was very impressed by the sense of how you used to get up early and pray in Korea... I think it was good example for prayer”.¹⁰²²

The researcher also personally emphasized prayer as a crucial part of Christian life. When the researcher had opportunities to preach for local churches in the RCCS, he repeatedly proclaimed the importance of prayer with illustrations of how Korean Christians prayed when they faced suffering and difficulties in their lives. He preached about the faith in fervent prayer basis on Mk 4:39-41. The title of the sermon was “Faith with No Fear”.

“Today's scripture also holds some symbolic implications for Christian life. The beautiful and peaceful lake Galilee suddenly turned into a horrible lake with a squall. Likewise, life's storms can at any minute come into our peaceful life. Sometimes it’s beyond our power and knowledge. But, do not worry about the storms of life. Jesus is with us forever. Jesus is in the same boat of life with us. As long as we are with our Lord, we can overcome any trials and tribulations of life. Let me give you one simple example of how Korean church members managed with these storms of life. The Korean church is a young church. It has only been 130 years since Protestantism was introduced into Korea. But members of the Korean church are ready to cope with any storms of life through a strong belief in Jesus. Korea was one of the poorest countries in the world. We have experienced many difficulties throughout history. We have been invaded by many neighboring countries. We were colonized by Japan, and then the Korean War broke out. But with these difficulties, Korean church members have strongly prayed for God asking to save our country from poverty and bondage. Most of the church members attend the “dawn praying service” which starts at 5 o’clock every morning. They pray hard. Whenever they meet storms in their life, they go to church to pray and ask for God’s help. God listened to our prayers and

¹⁰¹⁹ Illona Simon, “The Reflection on Ammi Europe”, *Ibid.*, 121.

¹⁰²⁰ Pavle Cekov, “Reflection on Ammi Europe” in *Looking Back upon Ten Years of Ammi Europe*, 70.

¹⁰²¹ Pavle Cekov, *Ibid.*, 71.

¹⁰²² Interview with Katarina Suchá, at Prague, on 24 June 2014.

helped our country. We surely believe that God listens to our prayers when we are in hard times”.¹⁰²³

6.2.3.2. Slovak Part

Traditional

In Slovakia, a traditionally religious country, spirituality heavily relies on the Cyril and Methodius spirit. As was described earlier, the Preamble of the Constitution highlighted the spiritual heritage of Cyril and Methodius. It speaks of their inheritance from Great Moravia which is more spiritual than national or political. The development of spiritual culture in this context is marked by the historical expansion of Christianity. All aspects of society made this development evident in the celebration of Sunday as a day of rest, the displays of Christian art and architecture, the rise of religious communities and organizations that cooperate directly or indirectly with religious institutions.¹⁰²⁴

Furthermore, this spiritual heritage is demonstrated by the state emblem of the Slovak Republic which consists of a red early Gothic shield with a silver double cross erected on the central elevated hill of three blue hills. A silver double cross is the symbol of Christianity in Slovakia. It also symbolizes the spiritual tradition of Cyril and Methodius and their missionary work in Slovakia. The Byzantine cross is the Christian symbol for the resurrection of Jesus Christ used by the Byzantine Empire or the Eastern Roman Empire. This silver double cross was a religious and also political symbol used when Slovakia became a part of the Kingdom of Hungary in the 10th -11th centuries. At present, the relationship between the state and the church is characterized as a partnership, stating that Christianity and a Christian value system is an integral part of the tradition of Cyril and Methodius and of the Slovak national identity. Slovakia, therefore, with a dominant Roman Catholic Church is generally perceived as a conservative Catholic country.¹⁰²⁵

Even with this Christian heritage, however, Christianity is most evident in the celebration of holidays and not in attendance at church services.¹⁰²⁶ Most of believers are still at least liturgically practicing their faith. In schools, there is compulsory religious education for children of the Catholic faith. For other faiths, there is the alternative subject of ethics. Parents are free to decide whether to enrol their children in religion or ethics. In every town and village in Slovakia there is at least one Catholic, Protestant or Orthodox Church which

¹⁰²³ Park Sung-Kon, “Félelem nélküli hit” [Faith with No Fear] *Csallóközi és mátyusföldi prédikációk* (Komárom: Selye János Egyetem, 2014), 95-97.

¹⁰²⁴ Daniel Slivka, “Church and Society in Slovakia-Past and Present” in *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities*, 37.

¹⁰²⁵ Daniel Slivka, *Ibid.*, 38-41.

¹⁰²⁶ The researcher felt very uncomfortable when I found out these things usually happened among the church leaders and congregations: 1) I was shocked to see that the youth departed for the ski camp on Sunday morning without worship service. More surprisingly, at that Sunday afternoon when they arrived, they directly started to go up to the hill for skiing. In the evening, they only had a short devotion. 2) It was very shocking to me when I witnessed that a pastor went on a ski holiday abroad during Passion Week. 3) I also felt sorry that a presbytery family departed for summer holidays, and on Sunday they did not attend in worship service at the site. 4) One of my colleagues invited me to her sister’s wedding ceremony on Saturday afternoon. They had a party till early Sunday morning. When I curiously asked her who would preach for her congregation for the Sunday worship service, she answered, “Do not worry about it, I asked my friend to do that.” If Korean Christians see their pastors or presbytery do this, then they feel very sorry for them. Even some of the church members may leave the congregation because the pastor and presbytery did not demonstrate their commitment and responsibility or they even did not show an exemplary model as church leaders.

maintains Christianity has a long tradition in Slovakia. Christian faith in Slovakia, therefore, is based on tradition rather than on a search for a personal experience with God. Practical Christian life is not strongly evident. There are abortions, people working on Sundays, and huge social differences in the populations.¹⁰²⁷

In the same vein, Árpád Molnár, secretary of the bishop, states that the spirituality of the RCCS is inward and reserved. He argues,

“Our spirituality is more reserved, keeping distance. It means we only sit, sing and listen, but we are not so familiar with each other. It is not so natural to show our love that we are brothers and sisters. I know [it is because] that we are older church. The structure of society was other [=different]. The lord of village, pastor and majority of people are normal people (like servant). There was the great gap among them till the 20th century. So when Christianity started, it was not only voluntary, it is up to the lord of the village. It is under the power. So Christianity was not from the inner spirit, but outside. I must be Christian if my lord is Christian. If not, he will punish. So [through] this effect, “I am Christian on Sunday, but every day rest of the day I am not”. I have my own pagan old religion or customs. I practice it every day, only Sunday I go to Church. I baptise my children, do funeral service. This our spirituality still remains”.¹⁰²⁸

Suffering

The Slovak churches overcame the hardship and suffering of the communist era. Even though church conditions were difficult, pastors and Christians kept and practiced their faith. Most of all, pastors severely suffered. One of the pastors from the RCCS remembers that during the communist era nobody wanted to be a pastor or a theological student. He started theological seminary in the early 1970s and ministered from 1975 to the present, over 40 years. According to his witness a student who attended a religious class (confirmation study) was not allowed to enter university.¹⁰²⁹

The younger generation confirmed these remarks. Attila Palcsó, the pastor at Chotin [Hetény], remembered that during the communist era students could not proceed to regular high school if they attended the confirmation program. They were only permitted to enrol in the commercial high school, a bit lower level. He mentioned,

“During the communist period, attending church was secret. Never holy communion. For this people, it is not proud of attending Sunday worship service. This is what they have to hide that I am Christian. You are stupid, you are believer? They feel shameful. Why? Because of the Communist. It was not allowed. It is dark shade of the communist. For instance, the headmaster (director) of the Chotin primary school 30 years ago, ‘if you go to confirmation, then you fail. Or you have to go to only hand-made, or technical high school [lower level, not regular high school] you must choose...’.¹⁰³⁰

László Fazekas also mentioned the spiritual suffering in his sermon when he visited Korea. He stressed his ancestor’s difficulties and hardship through which they tried to keep

¹⁰²⁷ Daniel Slivka, “Church and Society in Slovakia-Past and Present”, in *Christian Churches in Post-Communist Slovakia: Current Challenges and Opportunities*, 47.

¹⁰²⁸ Interview with Árpád Molnár, at the Church Office of RCCS in Komárno, on 3 June 2015.

¹⁰²⁹ From a personal conversation with an anonymous pastor on the suffering and hardship during the time of communism. The conversation took place on 10 June 2015 at the pastor’s annual meeting at Berekfürdő, Hungary. He was my roommate for four days so we exchanged various opinions and shared a different culture and history of the church.

¹⁰³⁰ Interview with Attila Palcsó, at church Office of RCCS in Komárno, 20 May 2015.

their faith. “My ancestors shed their blood to keeping their faith. They were forced to refuse the faith in the 17th century, after the great expansion of the Reformation. Many preachers were imprisoned and killed, or they were sent to Italian galleys to be slaves”.¹⁰³¹ As is seen, suffering makes a specific and peculiar spirituality in the Slovak agents.

Prayer

Prayer was not an apparent aspect of spirituality in the Christians of Slovakia. From a superficial look, the Protestant churches in Korea sometimes judged that the spirituality in Europe was dead. The researcher discovered, however, this is a dangerous judgement. His personal experience with colleagues in the RCCS is that some of them (it is sure there are not so many) practiced a daily prayer life. The researcher witnessed at the annual conference some of the pastors would read the Bible in the morning and would pray every day. One pastor woke up early in the morning and went to the conference hall and prayed for almost two hours every day. He spent the time singing the psalms, reading the Bible and then kneeling down for prayer. He confessed that connecting with God through prayer has been the most important thing in his ministry and personal life.¹⁰³²

This phenomenon bewilders the Protestant churches in Korea. For them, spirituality in Europe has been dead. But it must be pointed out that their judgement comes from a superficial view of Europe. The churches in Slovakia have a different type of spirituality. It is remnant spirituality from a long history of Christianity, whereas the Protestant churches in Korea have a lively spirituality from a short history of Christianity.

6.2.3.3. Encountering the Spirituality

When we look at the various encounters of spirituality from both sides, the following is observed. Slovak spirituality is traditional. Korean spirituality is dynamic. Slovak spirituality is widely spread through society as Christian traditional culture and morality. Whereas Korean spirituality tended to be demonstrated and expressed dynamically, but was not associated with society as a Christian morality. Korean Spirituality has been mainly manifested by the individual characteristic of Christian morality. So, Christian spirituality has not permeated into the real context of the society. This naturally led to the lack of social responsibility. Spirituality was not demonstrated as a Christian morality towards social responsibility. Because of the short history of Christianity, the Protestant churches in Korea have not had enough time to make an impact on the society. Among the Slovak agents, however, the spirituality of Gospel indebted mentality rarely was detected. Rather they were very traditional and formal, not dynamic. Yet Christian morality was highly emphasized. The Christian spirituality has been heavily demanded in real context of the society. As the result, spirituality was demonstrated through love and considerate for others.

Suffering and prayer were commonly observed in both agents. This commonality can function as a contact point when the two churches and Christians encounter one another. They

¹⁰³¹ László Fazekas, Sermon text preached for the congregation of the PCK on 12 November 2014, Seoul, South Korea.

¹⁰³² Personal conversation with anonymous pastor at the Pastor's Annual Conference at Berekfürdő, Hungary, on 8-11 June 2015.

both experienced (still experiencing) how hard it was when communism persecuted their faith and endangered their Christian identity. When approaching hardship, they both prayed to overcome the difficult situation. Naturally, encounters of spirituality have influenced the other. The Slovak agents learned from the Korean agents about fervent prayer. The Korean agents were challenged about deep faith and perseverance by the Slovak agents. On this issue, Árpád Molnár, who had the opportunity to visit Korea in order to participate in the Prayer School organized by a congregation from GAPCK, stressed on this issue,

“I felt that Korean type of spirituality is more live than ours. But I thought about in our history our spirit was also so lively in the time of early of 18th century, puritanism. I discovered that what now we feel as Reformed, it was born in the time of Puritanism. The singing of Psalms, the Lord’s Supper as we now practice.... In Reformation period, there was no presbytery, but puritanism had idea on presbytery. So spirituality was very important in this time. To pray to read Bible to start day in church. It has lesson of teaching and learning for me even I spent five days in Korea to see that this congregation was strong congregation which organized prayer school that every generation was included in service in organizing youth, older people, bus driver, presbyters and deacons..... It was so inspiring”.¹⁰³³

6.2.4. Contextual Understanding

This section explores the agent’s understanding of the context. It will answer the questions: How do the RCCS and PCK understand the context? What do they see as good and bad around them? What are the problems that they seek to address? What are the social, political, economic, cultural factors that influence Slovakia?

6.2.4.1. Korean Part

The contextual understanding of the Korean agents is superficial. They tend to judge Slovakia as one of the poor communist countries in CEE. Many Koreans are not aware of Slovakia without the “Czecho” prefix. They remember the country as “Czechoslovakia”.¹⁰³⁴ It is also hard to find any official document or missionary strategy from the PCKWMD without some stereotyped date for the country.¹⁰³⁵ Their understanding of the context, therefore, is inaccurate, unclear and uncertain with references to broad statistics about Slovakia.¹⁰³⁶ With this superficial contextual understanding, the Korean agents assumed that Slovakia is spiritually dead and country in CEE.

With a great zeal for world evangelism, they understood the context as a place where the Gospel was urgently needed because it has been poor and unspiritual. The agents approached this context with an evangelic outreach perspective. Naturally, the agent’s great commitment to the missionary identity was attributed to understanding the context. This phenomenon was seen in the supporting churches in Korea and the diaspora Korean churches in Vienna and Bratislava. This missionary identity encouraged the church members to be

¹⁰³³ Interview with Árpád Molnár, on 3 June 2015.

¹⁰³⁴ The researcher observed this when visiting supporting churches to give a missionary report. Not a few people believed that the researcher was working in “Czechoslovakia”.

¹⁰³⁵ www.pckwm.org. Accessed on 3 August 2015.

¹⁰³⁶ For instance, on an anonymous Presbyterian church’s homepage, which is internationally famous for its “fervent prayer movement for world evangelism,” Slovakia is said to be a “Muslim-dominated country”. The congregation asks the church members to pray for “Slovakia’s Christianization”.

sincerely committed to world evangelism. The church members of the diaspora churches understand that God uses them as missionary tools and wants to respond to His redemptive plan for all nations. In Slovakia, some sincere Korean Christians also have a missionary identity. They believe that God has sent them to Slovakia. Even though they came to Slovakia for their own purposes, they also strongly believe that God has a certain purpose for them. During their stay in Slovakia, their priority is to participate in mission work.

Korean companies in Slovakia also see the need for the Gospel and have a zeal for world evangelism. For instance, the Korean company “*Bang Joo*” [Noah’s Ark] in Šurany, Western Slovakia, starts its production every January with a “new-year worship service”. The company even has a “monthly worship service”¹⁰³⁷ every first day of each month for both Korean and Slovak labours. The representative of the company is a devoted Christian and believes that his company’s station in CEE is under God’s wonderful plan. He is happy to join in God’s missionary program. He does not care much about the company’s financial benefit, but cares about spiritual fruit. He believes any soul can be saved and strengthened through the worship service. This situation is surprising to Slovak local workers, because in their understanding Korea is a Buddhist country. Some local people asked the researcher when I finished leading the worship service, “Which god are you worshipping?” “Which god do they believe in?” Then, the researcher said, “The same God as you believe in”.¹⁰³⁸

A more concrete and accurate understanding of the context is entrusted to the individual missionary. It is true that the missionary has the practical benefit of acquiring data through living and experiencing the context. When the researcher started to work with the RCCS in 2004, his first impressions of the church was that it was very Hungarian ethnic-focused. This impression remains in his mind after 13 years. His opinion, however, has changed from superficial judgement to thoughtful understanding of the church. The RCCS is very much like a family community and the pastors are also well acquainted with each other, like close relatives. But for other people in Slovakia the RCCS is unknown or unfamiliar.

The main factor for this less-connectedness is that Hungarians in Slovakia have a different understanding of the context. They have a different language, culture, identity and history. To preserve their language and culture most of their children attend Hungarian-speaking schools in Slovakia. This attitude is natural for them, yet because of this position, the RCCS is considered to be less connected to the Slovak people. The political conflict between Hungary and Slovakia makes this situation more complicated. When elections come, the Slovak government stirs this sensitive issue and manipulates the dormant tension between Slovak and Hungarian communities.

Taking into consideration the current situation of Hungarians in Slovakia, the researcher feels sympathetic to their unsatisfactory circumstances. It seems quite natural for them to be inclined to keep a national identity. The congregations in the RCCS, as far as the researcher has seen, are trying to preserve their Hungarian traditions and history. For them missionary endeavour beyond their ethnicity is not realistic. They cannot get beyond the

¹⁰³⁷ For the monthly worship service, the company stops its production for an hour. The director believes that before starting each month, the labours should start with God’s word and prayer first.

¹⁰³⁸ Park Sung-Kon, “A Koreai Egyház és A Hitélet” [Korean Church and Christian’s Faith Life], *Kávinista Szemle* Vol.LXXXIV (January 2013), 8-9.

boundary of their ethnicity. The RCCS is family-oriented and closed, heavily depending on the RCH which it previously belonged to.¹⁰³⁹

6.2.4.2. Slovak Part

Hungarians in Slovakia (Slovak Hungarians)

The context of the RCCS relates to its heart-broken national history. For centuries, present-day Slovakia was within the Hungarian-controlled territory of the Hapsburg Empire. As punishment for its alliance with the Central Powers of Austria and Germany, Hungary lost two-thirds of its pre-war territory in the Treaty of Trianon in 1920. These revisions left approximately three million ethnic Hungarians outside the borders of their newly shaped nation-state. The largest groups were in Romania (1.5-2 million) and in Slovakia (5-600,000). Over half a million of these Hungarians found themselves in the new nation-state of Czechoslovakia, of which Slovakia was a constituent member. The Trianon Treaty left sensitive issues in Slovakia and Europe unresolved. During the communist era, these issues went largely unaddressed by the national elites and were forgotten in the West. After 1989 they began to receive more attention.¹⁰⁴⁰

Slovakia came into existence in 1993 with several unsolved issues, especially regarding the Hungarian minority. Hungarians are not the only national minority in Slovakia, but they are the largest minority, numbering almost 600,000 out of a population of a little more than 5 million (about 11%). They are far larger than the Ruthenians, Ukrainians, and the Czechs, which each constitute about 1% of the population. The Roma minority, which trends to be treated as a separate class of minorities from the national minorities, according to estimates constitute between 5 and 10% of the population. Politically, the Hungarian minority is both the most important and the best organized of the minorities, but also the one which is most disliked (perhaps second to the Roma) by parts of Slovak society, which have inherited the memory of Hungarian suppression.¹⁰⁴¹

Naturally, since 1993 the Slovak government has worked to instil a cultural pride in the heritage of Slovakia. The government wanted to display a history not mixed with Hungarian

¹⁰³⁹ The researcher fully understands this is a very sensitive issue. I know that it is hard to describe the situation without any bias. I fully understand that it is even dangerous for anyone from the outside to handle this issue because it is closely related to nationalism and a different understanding of history. Even though it presumably is not right nor eligible to judge the most sensitive issues, without full understanding of the contextual situation. Nevertheless, I hope my understanding of the context would be valuable for the RCCS's being missional. My understanding of the context heavily depends on my experience working with the RCCS, teaching missiology at the theological seminary, organizing mission programmes, participating in pastor's conferences, studying the history of the church, and especially learning from fruitful discussions with my colleagues in the local congregations. My daily life with my family and children is not different from that of Hungarians in Slovakia. My two sons attended Hungarian-speaking schools in Komárno, (in Hungarian komárom) Southern Slovakia just like the children of the Hungarians living in Slovakia. They had to learn Slovak as a compulsory foreign language. Their identities are very complicated. They are Koreans, living in Slovakia, and attending Hungarian speaking schools in Slovakia. They finished their catechetical course and finally had the sacrament of confirmation in the Reformed church in Komárno. My understanding of the context, therefore, is not just from books or theory, but from living experience and resources which I have contacted, collected, learned and discussed with the pastors and colleagues of the RCCS.

¹⁰⁴⁰ Darina Malová and Aneta Világi, "European Integration and Ethnic Minorities: A Case Study of Hungarians in Slovakia", *Sociológia* 38 (2006), 507-532.

¹⁰⁴¹ Jakob Skovgaard, "Preventing Ethnic Conflict, Securing Ethnic Justice? The Council of Europe, the EU and OSCE High Commissioner on National Minorities' Use of Contested Concepts in their Responses to the Hungarian Minority Polices of Hungary, Romania and Slovakia", Thesis of Doctor of Political and Social Sciences of the European University Institute (Florence, March 2007), 101-103.

culture. Slovak nationalism, which was dormant after the Second World War, re-emerged in the Slovak National Party, which demanded full independence and was outspokenly anti-Hungarian. The Slovak radical right has always portrayed the Hungarian minority as a disloyal group that represents an internal threat to the solidarity and integrity of the Slovak nation. The Slovak state has also created some explicit and implicit conflicts between Hungarians and Slovaks. Slovakia's gain at Trianon has served as a source of nationalism for the radical right.¹⁰⁴²

The Slovak-Hungarian ethnic tension will not be removed completely from the political agenda because the Slovak politicians use the issue of the Hungarian minority to maximize their popularity and votes whenever there is an election. The tension between the Hungarian minority and the Slovak government seems to be getting worse and is unresolved.

In the early 1990s the EU and the Council of Europe began to focus on the national minorities in Central and Eastern Europe. Thus, different institutional initiatives were taken. The Council of Europe drafted an additional protocol to the Europe Human Rights Convention on national minority rights in 1992 and 1993. Furthermore, in 1993 the EU included 'the respect for, and protection of, national minorities' in the *Copenhagen Criteria*¹⁰⁴³ for accession to the EU. Each of these measures had consequences for the Hungarian minorities in Romania and Slovakia. They gave recommendations to the governments on how to handle issues with these minorities.¹⁰⁴⁴

In this context, the RCCS considers that it has been living in trauma. According to Árpád Molnár's observation, Hungarians in Slovakia have borne the burden of this historic trauma. He maintains that,

“(He sighs) I think [it is necessary for us] to focus on and working on the traumas in the past in the light of Gospel. My opinion is that these traumas in our nation was not worked on. They [the traumas] are in us. For last 40, 50, 60 years, it was forbidden to speak about it. It is like someone from my family who is dead, but I can't grieve or mourn. It is forbidden for me to express my bitterness. It is forbidden to say good bye to my father or family member who died. It is forbidden because it connected with our Hungarian identity and Reformed identity. I think first Hungarian people who live here need to say good bye to mourn to end it to say 'I have bitterness or sorrowfulness. And I am not smaller than majority. God loves me, and respects me as Hungarian minority. I don't need to hate myself.' Because part of our nationality has shame that he is Hungarian, that he speaks Hungarian. It is not expressed, but he behaves like that. I heard that 'you are Hungarian. You are minority, The Hungarian language did not exist. It is some Turkish language. Hungarian nation is criminal nation. It is war criminal.' I think that we need to stand in front of it. God sees us in other way that we feel from a majority. And If God loves and respect us, we need not to feel shameful, but to respect and receive that we are Hungarian, we need to follow to Jesus as Hungarians. But I think a lot of trauma, a lot of die event [good bye, funeral service] from the last isn't buried yet”.¹⁰⁴⁵

¹⁰⁴² Christiana Devin Williams, “Playing the Hungarian Card: An Assessment of Radical Right Impact on Slovak and Hungarian Party System and Post-Communist Democratic Stability”, University of North Carolina at Chapel Hill, M.A. thesis in the Central for Slavic, Eurasian, and East European Studies (2013), 16.

¹⁰⁴³ Copenhagen Criteria are the rules that define whether a country is eligible to join the Europe Union. The criteria require that a state has the institutions to preserve democratic governance and human rights, has functioning market economy, and accepts the obligations and intent of the EU.

¹⁰⁴⁴ Jakob Skovgaard, “Preventing Ethnic Conflict, Securing Ethnic Justice? The Council of Europe, the EU and Organization for Security and Co-operation in Europe (OSCE) High Commissioner on National Minorities' Use of Contested Concepts in their Responses to the Hungarian Minority Polices of Hungary, Romania and Slovakia”, 1-2.

¹⁰⁴⁵ Interview with Árpád Molnár, on 3 June 2015.

According to his remarks, the Hungarians in Slovakia have a deep feeling of guilt and inferiority. He continued that healing from Jesus Christ is demanded in this context. He continues,

“I think healing comes only from God, only relationship with Jesus Christ. I think it is valid also for other people and nation, for Slovak nation in which we have conflict... I think that our church and our Christianity need to give the good news not only for our people but also to Slovak people and for the Roman people. Healing from this trauma can be [achieved] only through Christ and then we can forgive each other and respect each other in healthy way.”¹⁰⁴⁶

In this context, a strong ethnic identity has been emphasized among the people. The relationship between Hungarians and Slovaks in Slovakia has not been healthy. Moreover, even the relationship between the Hungarian and Slovak pastors in the RCCS has not been healthy, with some conflict and misunderstanding.¹⁰⁴⁷ Attila Palcsó stressed on this issue.

“We are not the Slovak people. This is the only one problem. They would like to see us as Slovak. We are not Slovak, but we are Hungarian. But it is historical issue. I wonder if they accept us as Christian with Hungarian identity. We would like to keep our language and culture or traditional Hungarian things. They have to accept it if they are Christian! They could do it because we accept them. No problem we have to love each other. But not this way. ‘I love you... Only in this way you will be Slovak even you have Hungarian ancestors.’ God treat us as one family in one time. God has some duties for us as members what we have plan at this time as a God’s family... I am very proud of being a Hungarian. I am very thankful for God [made me] as Hungarian”.¹⁰⁴⁸

Judging from his remarks, therefore, it is crucial for the churches in the RCCS to preserve their national identity and concentrate their missionary efforts chiefly on the Hungarian ethnic group in Slovakia. This notion often makes the context complex, complicated and entangled when someone has a different understanding of history.

Diasporic Characteristics of the RCCS

Who names a group of people or ethnicity as ‘diaspora?’ Who makes diaspora ‘diaspora?’ These questions are very important for the Hungarians in Slovakia. Who has the authority to classify them as ‘diaspora?’ Judging from the social and cultural approach to categorize the diaspora,¹⁰⁴⁹ the Slovak Hungarians do not fit any categories. They are living as

¹⁰⁴⁶ Interview with Árpád Molnár, on 3 June 2015.

¹⁰⁴⁷ As far as my experience with RCCS, the cooperation and relationship between the two groups in the church was not so friendly. Slovak pastors who are 15% of the RCCS also feel like a minority in the church. So, the two groups both feel they are minorities. One feels like a minority within ‘the nation’. The other feels like a minority within ‘the church’.

¹⁰⁴⁸ Interview with Attila Palcsó, on 20 May 2015.

¹⁰⁴⁹ According to Steven Vertovec, the director of the Max-Planck Institute for the Study of Religious and Ethnic Diversity, there are 9 categories of diaspora: 1) dispersal from an original homeland, often traumatically, to two or more foreign regions, 2) alternately, the expansion from a homeland in search of work, in pursuit of trade or to further colonial ambitions, 3) a collective memory and myth about the homeland, including its location, history and achievements, 4) an idealization of the putative ancestral home and a collective commitment to its maintenances, restoration, safety and prosperity, even to its creation, 5) the development of a return movement that gains collective approbation, 6) a strong ethnic group consciousness sustained over a long time and based on a sense of distinctiveness, a common history and the belief in a common fate, 7) a troubled relationship with host societies, suggesting a lack of acceptance at the least or the possibility that another calamity might befall the group, 8) a sense of empathy and solidarity with co-ethnic members in other countries of settlement, and 9) the possibility of a distinctive creative, enriching life in host countries with a tolerance for pluralism. Steven Vertovec, “Religion and

minority in a country, but they have not been dispersed, expelled, or removed by outside factors. They have been living in the same place as their ancestors. For historical reasons they are now living in Slovakia, speaking both Slovak and Hungarian. It is not uncommon to find an 80-year-old person that has been a citizen of different states in his or her lifetime without ever moving from his or her village. Kosice in Eastern Slovakia was until 1918 part of the Austro-Hungarian Monarchy. Between 1918 and 1938 it belonged to the Czechoslovak Republic. Between 1938 and 1945 it was part of Hungary. Between 1945 and 1992 it was part of Czechoslovakia (called the Czechoslovakian Republic, the Czechoslovak Socialist Republic, and then the Czech-Slovak Federate Republic). Since the 1st of January 1993 it is part of the Slovak Republic.¹⁰⁵⁰ Because of this special situation they can not be called “diaspora”.¹⁰⁵¹

Even though it is hard for Slovak Hungarians to be categorized as diaspora, one may find some diasporic characteristics in them. 1) The notion of diaspora tends to apply identification based on race or ethnicity. For example, we can call African, Chinese, Hispanic-Latino diaspora.¹⁰⁵² 2) The notion of diaspora does not only apply to a geographical concept. The notion of diaspora broadly covers any ethnic group in a majority group, even though they have not been expelled or moved. 3) More broadly, every ethnic and individual can be categorized as diaspora, sojourner and pilgrimage in this temporary world. With this understanding, the researcher would like to call them a “*Remnant Diaspora*”. As mentioned earlier in the case of the old person in Kosice, he/she represents the history of human beings as going and turning around. For the Hungarians in Slovakia, the locality in Slovakia is both their “homeland” and their “host country.” For them, the diaspora is not the movement of people, but that of boundary.

6.2.4.3. Encountering the Context

When we look at the various encounters from a contextual understanding, the following is striking. There are similar contextual backgrounds between the two agents: suffering through history and experience as a minority. Korea had severe sufferings throughout its history. It experienced the feelings of being a minority when Japanese colonized the Korean peninsula. Slovakia also suffered throughout its history. It struggled to keep its faith under the hardship of re-catholicization and the communist era. There are clearly different perspectives, however, on the contextual understanding between the two agents. Korean agents try to keep an ‘apostolic and spiritual perspective’ toward the current context while the Slovak agents keep a ‘historical and traditional perspective’. Thus, if the Korean agents approach the Slovak context

Diaspora”, Institute of Social & Cultural Anthropology, A Paper presented at the conference on “New Landscapes of Religion in the West”, School of Geography and Environment, University of Oxford, 27-29 September 2000, 1-45.

¹⁰⁵⁰ Anne-Marie Kool, “A Protestant Perspective on Mission in Central and Eastern Europe”, 5.

¹⁰⁵¹ For this reason, it is very difficult to find unique diasporic characteristics in Hungarians in Slovakia. 1) It is very hard for one to clearly categorize Slovak Hungarians as diaspora. They were not expelled or moved and it was not an intentional or unintentional movement. They became a minority and diaspora because of a historical event. 2) In relation with the first, they reluctantly identify themselves as diaspora. Their basic argument is “It has been our territory, ours!” They are a minority ethnic group in Slovakia at the moment, but they were the majority in Slovakia throughout history. They are very proud of their country and culture. Still ‘Bratislava,’ the capital city of Slovakia, is called ‘Pozsony’ among Hungarians in Slovakia. 3) It is quite different case from the other Hungarian diaspora in other countries, such as Australia, America and Finland. They moved intentionally, but for Slovak Hungarians, they live here as did their ancestors.

¹⁰⁵² Dorottya Nagy, *Migration and Theology: The Case of Chinese Christian Communities in Hungary and Romania in Globalisation Context*, 207.

from the apostolic and spiritual perspective it may create conflict. PCK's evangelical approach to the Slovak context will lead to mistrust and disbelief between them.

Their different perspectives, however, quite often contribute to each recognizing their own weaknesses. The differences teach others. When the bishop of the RCCS heard that a huge church building of the GAPCK in Seoul was built mainly from church member's donations and commitment, he marvelled at the story of one university student who gave a great amount of financial aid for the church construction. The student saved his daily coffee money for two years until the church building was finished. The bishop introduced this impressive story at the nation-wide pastor's annual meeting, saying, "If we save a coffee a day, let's say it is about one Euro a day, then it will be over 700 Euro for two years. If every member of the congregation can join and contribute this amount of financial aid, then why is it not possible to renovate our church building or even construct a new church building?"¹⁰⁵³

It is important for Korean agents to learn more about the Slovak context. When Slovakia was designated by the PCKWMD as a mission field, the researcher started to attend the Slovak language course at the Hankuk University of Foreign Studies in Yongin. When the researcher arrived in Slovakia, however, the actual context was the Hungarian minority in Slovakia. The head office, supporting churches and even the individual missionary did not understand the context of the RCCS in Slovakia. The researcher spent much time learning the Hungarian language in Slovakia. Recognizing the importance of learning the context, especially for a deeper understanding of the religious and spiritual context, the researcher toured the different local churches every Sunday.¹⁰⁵⁴ Sometimes the researcher attended the presbytery's Bible study and the women's Bible study. The researcher also acquired more practical knowledge of the context from colleagues in local churches and through private talks and dialogues.

After adequately researching the context, the proper mission work was uncovered. While visiting local churches, the researcher discovered that a youth mission was seriously needed in Slovakia. There was a lack of Sunday schools and programs for youth mission. Even though some congregations had programs, they were traditional and few children participated in the meetings. This was probably because Christian education was taught by the local pastors at the village school. The students, therefore, did not see the necessity of attending Sunday school. This phenomenon was very strange to me. After observing this, the researcher tried to start to join a youth mission. The proper understanding of the context, therefore, gave the researcher a missionary strategy and opportunity.

6.2.5. Ecclesial Scrutiny

This section examines the agent's understanding of the church. It will answer the questions: How do the PCK and the RCCS view the prior role of churches in Slovakia? How does that affect their present encounters?

¹⁰⁵³ Laszlo Faszekas, "The Summary of Visits to Korea", lectures on Pastors Annual Conference at Berekfürdő, Hungary on 10 June 2015.

¹⁰⁵⁴ On touring the different local churches, I happened to crash with an express train while I was travelling with my family to a congregation in a remote village. At that time, I was not well acquainted with the railway system in Slovakia. The signal light did not work properly. Even today I see that the control bar is not functioned at that railway crossing.

6.2.5.1. Korean Part

In the previous chapter, the ecclesiology of the PCK was explored. It was found that it was not so different from the case of Slovakia. It is necessary, however, to briefly recap here the crucial characteristics of ecclesiology in relation with church and mission. Standing on the Nicene Creed, the PCK maintained the four marks of the church: one, holy, catholic and apostolic. Among the four marks, the apostolic character of the church has been the most highlighted. As was mentioned earlier, due to the Gospel-indebted mentality, spreading the Gospel has been highly emphasized. “Preach the Word; be prepared in season and out of season” (2 Tim 4:2a) has been one of the favourite passages of pastors for evangelic sermons. The PCK’s apostolic characteristic is seen in its special ceremonies. It is also seen in its sending of missionaries to other parts of the world. This evangelical commitment gradually made an effect on rapid church growth. Church growth and world evangelism are closely related in Protestant churches in Korea, including the PCK.

Since the late 1990s, however, church growth was no longer a reality in the PCK. It turned to ‘healthy church growth.’ On the one hand, cross-cultural foreign mission is still practiced in the church, but on the other hand, the PCK worked to reach the society and people living around the local churches. The church has started to change the goal of mission from mainly spreading the Gospel to living in the world as light and salt, serving people in need, serving the unprivileged, serving the aged and serving the sick. This was an attempt to demonstrate the good example of Christian morality to the society where Korean Christianity has severely been criticized by the people outside the church. The PCK also extended its partnership with other churches in the world, keeping an “*evangelic ecumenicalism and ecumenical evangelicalism*” perspective on mission and church. However, it is obvious that church growth can not guarantee missional identity and that mission can not go together with church growth. In this respect, the leadership of the diaspora Korean church in Vienna, may rethink its missionary motivation during the first stage of its missionary endeavour in Slovakia.

6.2.5.2. Slovak Part

The RCCS sees the church’s life as keeping the faith and not following the world’s values. The church has to struggle against secularism, especially the power of money. This issue was highlighted in November 1998 by the Rev. Dr. Géza Erdelyi, a former bishop of the RCCS and professor of the RTF in Komárno, in a presentation at the post-graduate courses in Jelka [Jóka] entitled “Current Questions in Ecclesiology”. After judging that the current church is more and more influenced by a dependency on the world of money, or rather the power of money, he emphasized,

“The church, our church has to again face, as it has so many times already in the course of its history. The mission of the Church needs to be reinterpreted in this respect as well. The Church is called upon to eliminate the destructive effect of moral relativism and demonstrate to millennial man and society - accustomed to advertising, fashions, drugs and the everyday pleasures of life - permanent value, spiritual and intellectual treasures, and non-relativist spiritual norms.... Our Church, due to destructive inner and outer temptations and influences, has drifted towards a break-up or to the brink of the abyss. We have to urgently reconsider the task that we face on the basis of the Word of God, under the guidance

of the Spirit in a way that we all learn thinking in terms of Church and not only the Church's institutions - be it school, seminary, educational or diaconal centre. [We] have to obey an inner command and try to push our egoistic, subjective, careerist and adventurist desires into the background". (Cited the translation from Éva Kossuth)¹⁰⁵⁵

According to his remarks, the church has the urgent role of demonstrating the permanent and spiritual value of inner revival, removing any kind of institutionalized shape of the Church. He also suggests where healing comes from for the "two Traumas", the territorial division of the Trianon treaty and communism. He writes, "The only possible way for the healing is from inner revival, maturity, a life of spiritual freedom. In other words, there should be a metamorphosis from the 'people of Church' to the 'confessing Church', a Church of quality with inner development, then the tensions gradually would be resolved".¹⁰⁵⁶ His suggestion is remarkable on the point that the church should shift from an ethnic-based church to a faith community with inner and spiritual revival.

Like the ethnic Hungarian church, the RCCS tends to consider their people to be the priority of the church. The researcher was astonished by the answer when he asked a colleague of the RCCS "Why there is no Reformed church in the northern part of Slovakia". She answered without any hesitation, "Because there are no Hungarians, only Slovaks!"¹⁰⁵⁷ I could not understand how nationality identifies a certain type of Christianity.

The RCCS also continues to practice prior Hungarian traditions within the church. This is fine for ethnic families and relatives within the church, but is sometimes strange to those outside the RCCS. At a joint worship service with a local RCCS church and the diaspora Korean church in Bratislava, the local pastor told me, "We will sing our Hungarian national anthem at the worship service and it is our tradition. And it is even prayer song!" We were all happily with the programs and events of the joint worship service. But when it came to finalizing the singing of the national anthem we did not reach the same conclusion. I asked, "What will my Korean members do when you sing your national anthem, standing without anything? Or do we sing our Korean national anthem as well?" Finally, he decided not to sing the national anthem, but the researcher felt a bit bewildered.

The Church's role is to proclaim the Gospel even in times of hardship. László Fazekas, the bishop of the RCCS expressed how faith in a difficult time was important for the mission. When he preached in a congregation in Seoul. His words touched the congregation.

"Our people also tried to preach Gospel according to the Great Commission. Unfortunately, the communist regime hindered us from doing a mission work. Our life was that of as Paul Apostle says, 'we are hard pressed on every side, but not crushed; perplexed, but not in despair.' (2 Cor 4:8) Before the World War II, the blessed work significantly fulfilled, but the last regime prohibited the work. The pastor's ministry was controlled by the regime, approved by the government. Those who did not get approval from the government, they were not allowed to do pastoral ministry. The pastors were not allowed to be invited to preach in other congregations. The religious education also was controlled by the law, the students who attended the program could not proceed to higher school. Everything, even small thing around relating in private life, needed to get permission from the government..... But under even a horrible situation, God gave the grace to the witness, ministers and local congregation. God gave

¹⁰⁵⁵ Géza Erdélyi, "Church and Politics", in Joseph Pungur (ed.), *A Theology of National Minorities* (Calgary: Angelus & Emmaus Publishes, 2000), 165.

¹⁰⁵⁶ Géza Erdélyi, *Ibid.*, 163.

¹⁰⁵⁷ Personal conversation with anonymous pastor in the RCCS, in 2005 while I was researching the context.

the grace that the faith was the most valuable thing. People longed for the word of God. We are thankful of the people who kept the strong faith in difficult times”.¹⁰⁵⁸ (Translated by the author)

In the same vein, Attila Palcsó confirmed that the church’s role is to proclaim the Gospel with the partnership of other churches. Referring to the missionary involvement of Ammi Europe, he argued “Under this context, it is important to tell the Gospel, to preach the Gospel according to the Great Commission. Then how? What possibility? [In this respect] Korean people [Ammi Europe] were the bridge for the new life”.¹⁰⁵⁹ His remarks point out that partnership and mutual cooperation in mission is very necessary.

It is necessary, therefore, for the RCCS to connect with other churches. The RCCS is one of the regular members of the Ecumenical Council of Churches in the Slovak Republic. (ECCSR)¹⁰⁶⁰ The RCCS is active in ecumenical connections with other churches, and currently the bishop of the church is the vice president of the committee. However, the grass root local congregations of the RCCS are less connected with other churches, mainly because of cultural and linguistic barriers. They tend to connect with the Reformed Church in Hungary, which has the same theological tradition, culture and history. This connectedness (so called “Sunflower syndrome”) is very natural and even necessary for them. But it should be deeply reconsidered from a missiological perspective, because too much dependence on its mother church, financially and politically, may take away the opportunity to be a missional church.

The RCCS has made good partnerships with churches in Western Europe, for example in Germany, Austria, and the Netherlands. It also has a close connection with the ECCB in the Czech Republic. They have regular meetings for exchanging and sharing their different experiences. Sometimes the RCCS’s pastors voluntarily attend conferences in the ECCB. Recently the RCCS opened a ‘foreign relation desk’ in the church office for communicating and enlarging the connections with churches abroad. The church’s attempt to move from being ethic-focused to all nation focused is highlighted in the last part of the bishop’s sermon in Seoul: “I hope we can build the further relationship and partnership...You are here, we are there, recognizing that we are one in Christ, our strong faith should be practiced in this world”.¹⁰⁶¹

6.2.5.3. Encountering the Ecclesiology

When we look at these encounters of different understandings of the church, the following is striking. It is observed that the PCK and the RCCS have a common belief on the role of the church, which is spreading the Gospel, at any time, even when they meet difficulties. It is highlighted that the church is missional and needs hold a firm missional ecclesiology. The only difference, however, is the direction of missional church. Slovak agents put an importance on ‘inward’ or ‘go-in oriented’ missional ecclesiology. Korean agents put an importance on ‘outward’ or ‘go-out oriented missional ecclesiology.’ Slovak agents put the priority on the

¹⁰⁵⁸ László Fazekas, Sermon text in *Gunpo* Presbyterian church, *Youseong* Presbyterian church, and *Dongan* Presbyterian church of the PCK, on 12, 16 and 19 November 2014.

¹⁰⁵⁹ Interview with Attila Palcsó, on 20 May 2015.

¹⁰⁶⁰ The ECCSR has 12 members and its basic mission is: to overcome differences and strengthen unity among churches; to improve their mutual cooperation; to support democracy in countries; to assist people in need. They work together in mission for promoting projects and programs of the ECCSR member churches such as development and humanitarian cooperation, providing educational system for the members. www.ekumena.sk. Accessed on 3 August 2015.

¹⁰⁶¹ László Fazekas, Sermon text, on 12, 16 and 19 November 2014.

same ethnic group in Slovakia, but the Korean agents look outward at multi-cultural groups in other nations even though they tend to focus on the same ethnic group as well. However, a true missional ecclesiology focuses on both the local and the global, since the geographical perspectives are not dominant anymore. Korean agents are strongly affected by the notion that the church should be involved in spreading the Gospel to the end of the world. They vividly remember the witness of church growth.

When the two local churches encounter each other, they identify with each other's suffering throughout history. Common understanding on suffering serves as a bridge to connect them. A diasporic situation as a minority also helps them to easily identify with each other. As a pastor of the diaspora Korean church in Bratislava, the researcher has tried to keep a close relationship with the RCCS. The cooperation between two churches (and congregations) may be described as 'diaspora with diaspora' since the two communities lie in the same diasporic context.¹⁰⁶² The relationship has been conducted in two ways: ecumenical and practical. For the ecumenical connection, the researcher worked as a coordinator between the PCK and the RCCS. For the practical connection, the researcher invited the pastors from the RCCS to preach for the Korean congregation. This provided opportunities for the two churches to develop and enlarge their ethnic and global focus.

The encounters between the two groups were at times strange, but valuable for each group. Comparing the Slovak church with the Korean church the bishop said, "The Slovak church is more focused on the sinful state of the human being, emphasizing the Cross, while the Korean church is focused on the happiness, thanksgiving, and joyful state of the human being, emphasizing the Resurrection".¹⁰⁶³ The cross and resurrection are not contradictory aspects of Christianity. They go together like the front and back of a coin. They are different manifestations of the missional faces of the church.

These different emphasises teach in different ways. The essence of the Gospel for Western Christians is 'that Christ died for my sins on the cross', whereas the Gospel for the Korean people is 'that Christ who saved our life on the cross and gave us eternal life also gave us happiness through the resurrection'. For the Korean Christians, evangelism, as the church's most important role, is to proclaim this message of happiness and joyfulness to people all over the world who have not yet heard. Árpád Molnár, after experience with the diaspora Korean church in Bratislava, said, "What I felt is that your congregation is very familiar with each other. The members know each other. But our congregation is not that way".¹⁰⁶⁴

Through these encounters, it is observed that the church's mission is suffering and participation in God's existence in the world. Mission can't be realized where churches are powerful and confident, but only when they are weak and at a loss.¹⁰⁶⁵ So, these encounters of ecclesiology provoked mutual understanding and supported the urgent necessity of new partnerships in mission.

6.2.6. Interpreting the Tradition

¹⁰⁶² As mentioned in earlier observations, some diasporic characteristics can be traced in the RCCS.

¹⁰⁶³ Conversation with Fazekas László on 22 November 2014 on the plane back to Slovakia after two week's visitation in Korea.

¹⁰⁶⁴ Interview with Árpád Molnár, on 3 June 2015.

¹⁰⁶⁵ David J. Bosch, *Transforming Mission*, 514-515.

This section examines how the agents interpret tradition. It will answer the questions: How do the PCK and the RCCS interpret their own religious traditions, read the Bible, and think theologically about their situation? How do they (re)interpret the Bible and theological traditions in the light of the questions in the previous three dimensions (Agency, Context analysis and Ecclesial analysis)? What is unique message of the Christian faith that arises from this context?

6.2.6.1. Korean Part

The PCK's interpretation of Czech traditions was discussed in an earlier chapter.¹⁰⁶⁶ The Slovak traditions are not so different. The Bible is without doubt believed to be God's Word. The Great Commission has often been used to equip mission-oriented faith. Theology is based on God's Kingdom which Jesus Christ witnessed in Bible. Recently this understanding of theology was reconfirmed by the theologians of PUTS. A new theological statement was released by them. In the very first part of the statement, they maintained that the "Old Testament and New Testament is God's word, the foundation of Christian theology and praxis, and the original resources and norms of theology and praxis for all ages and every situation of context".¹⁰⁶⁷ In the fifth article the statement presented crucial theological background on mission. It pronounced,

"Our theology pursues partnership and unity among churches, aiming for *missio Dei*. Currently, the Protestant churches in Korea lie in severe confusion and trouble owing to endless divisions and conflicts. The church has been criticized by the society for its material growth, individualistic local church, exclusive denominationalism and abnormal church transmission. The phenomenon has been an obstacle to local evangelization and world mission. Partnership and unity of the church are the first tasks of *missio Dei*. The Church, 'one, holy, catholic and apostolic' is the universal faith community (Eph 1:23) and missionary community which participates in *missio Dei*. (1 Cor 12:12). We pursue *missio Dei* which embraces the saving of souls, witness with life and social accountability.... Through this understanding, we will accomplish our calling to *missio Dei*, as spreading God's love for the world and embodying the whole Gospel".¹⁰⁶⁸ (Translated by the researcher)

Missio Dei frequently appears in the statement. This means that the PCK's missionary motivation is solely based upon *missio Dei*. It broadens a church's scope by pointing to God as the sole initiator and source of mission. As Bosch noted, "missions is, primarily and ultimately, the work of the triune God, Creator, Redeemer, and Sanctifier, for the sake of the world; a ministry in which the church is privileged to participate. Missions has its origin in the heart of God".¹⁰⁶⁹ Mission is the work that belongs to God. God's love motivates us to share the treasure of salvation with people from all nations. So, the church has, essentially, a missiological character and responsibility in respect to the Trinitarian history of missions.¹⁰⁷⁰

This motivation and theology of *missio Dei* dismisses the erroneous notion of equating

¹⁰⁶⁶ See Chapter V. 2.6.1.

¹⁰⁶⁷ Theological Statement from Theologians of the PTUS, on 15 August 2015, on the 70th anniversary of Independence Day of Korea, and *The Kidogkongbo*, Vol.3006 (5 August 2015).

¹⁰⁶⁸ Theological Statement from Theologians of the PTUS, *Op. cit.*

¹⁰⁶⁹ David J. Bosch. *Transforming Mission*, 392.

¹⁰⁷⁰ Paul. S. Chung, "A Theology of Justification and God's Mission", in *Currents in Theology and Mission*, Vol.34(2) (April 2007), 117-127.

missions solely with the numerical expansion of the Church. In this respect, it is obvious that the Protestant churches in Korea need to base the understanding of mission on a firm theological foundation. It obliges the Korean church to reconsider what mission means in relation to God's kingdom. It widens the scope of church, from the local community to God's kingdom, from our church to God's church.¹⁰⁷¹ As some official documents have noted,¹⁰⁷² *missio Dei* is the theological background and motivation of mission in the PCK.

The church's theological background, however, has not been practiced at the grass root level. The diaspora Korean church in Vienna and the supporting congregations in Korea, however, do not base their understanding of the traditions on *missio Dei*. The congregations, rather, are more or less affected by the church growth movement.¹⁰⁷³

Another missionary motivation comes from the Reformed tradition. The PCK emphasizes the tradition and theology of the Reformed church. The Reformed tradition is considered to be "the yard stick" when the PCK extends its ecumenical partnerships. In 2014 when the researcher visited the ecumenical director of the PCK with the bishop of the RCCS, the director emphasized the PCK's Reformation tradition. The bishop replied, "We are also the Reformed church from John Calvin". On hearing this, the director, with a happy smile, said, "Yes, if you are on the Reformed tradition, then it is OK [to work together]"¹⁰⁷⁴ The PCK sincerely keeps the Reformed tradition and it is one of the vital requirements for joining into partnership.

The Reformation tradition has also been significantly highlighted by the RCCS. When the researcher was firstly introduced to the church staff in the RCCS, Géza Erdélyi, the former bishop, mentioned that the researcher came from the Protestant churches in Korea with "the Reformation tradition!" The staff were then satisfied with my stay with them. The Reformation tradition was the connection in the encounter. This focus on the Reformation tradition can also be seen in the local churches of the RCCS. The presbyteries and church members felt quite comfortable when they discovered the researcher's Reformed theological background. Since then, whenever the researcher had the opportunity to introduce himself at lectures or private meetings, the Reformation tradition was emphasized.¹⁰⁷⁵

6.2.6.2. Slovak Part

The Synod of the RCCS approved a mission document in 2009, "Mission Possibilities in the Reformed Christian Church in Slovakia".¹⁰⁷⁶ It is remarkable and significant because it was the result of their theological thinking of how the church could be a missional community. In the document, various and diverse missionary possibilities for the church were described in

¹⁰⁷¹ Park Sung-Kon, "A Missiological Evaluation of the Korean Protestant Church in the Light of Justification", 63-69.

¹⁰⁷² For instance, "Our Mission Theology"(1996) and "Confession of Faith for 21st Century" (1997)

¹⁰⁷³ This notion is indirectly attested to by the congregation's focus on church-based mission, not God's mission. When the Rev. Chang introduced his congregation's diaspora mission at the PCK missionary conference, he did not mention *missio Dei*, the PCK's official theological background for "doing mission," in any conference material. Chang Hwang-Young, "Practice of Diaspora Mission: Focused on the Diaspora Korean Church in Vienna", 89-105.

¹⁰⁷⁴ Conversation with the Ecumenical director at his office in Seoul at 9:30 on 21 November 2014.

¹⁰⁷⁵ The researcher greets the Reformed Church members with the typical greeting of the Reformed Church, "Áldás Békesség! Istenek Dicsősség!" [Blessing Peace! Glory to God!].

¹⁰⁷⁶ RCCS, A Misszió Lehetőségei a Szlovákiai Református Keresztény Egyházban [Mission Possibility of the Reformed Christian Church in Slovakia], 2009.

the current context. It is a meaningful and historical document because it was the first official missionary document which contains the hope and possibility of mission in their own context. It indicates that the RCCS started to shift its identity from an ethnic church to a missional church. It is a primitive mission statement, but it tried to suggest some missionary possibilities in the church, with a theological foundation on mission. It emphasized the aim of mission, pronouncing “Every Christian and the RCCS as well is bound by God’s main aim, the first and the most crucial task: to obey Christ’s mission command”.¹⁰⁷⁷

The RCCS highlighted several Biblical passages as the basic theological foundation of mission. For instance, on the basis of Mk 16:15b-16 and Mt 28:18-20, mission is understood to be the following of Christ’s Great Commission by going into the world, preaching the good news to all creation, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching Jesus’s commands. Moreover, Acts 2:37-47 emphasize the spirit and repentance. 1 Cor 9:22b, “I have become all things to all men so that by all possible means I might save some”, outlines the method and goal of mission. These Biblical passages formed the theory and the main theological foundation of mission in the RCCS.¹⁰⁷⁸ The main missionary motivation in the RCCS, therefore, lies in obedience to the Great Commission, proclaiming the good news to all nations all the time.¹⁰⁷⁹

More concretely, in the constitution of the RCCS, it is clearly stated that all church members enjoy full equality in every church activity including mission work.¹⁰⁸⁰ It implicitly states that mission work should not be isolated from other ministerial work. It also states the purpose of mission in the church in article 16.§ (1), saying that “The purpose of the mission work of the church is the spiritual construction of the church”.¹⁰⁸¹ The constitution also mentions the main instruments of mission work. They are the proclamation of God’s word, the regular visits of church members through the pastor and the services and pastoral ministry, charity work among all members of the Church, and pastoral care of the church members in the daughter congregations and in the diaspora.¹⁰⁸²

The constitution refers to foreign mission, however, in a very stereotyped way. It states, “The church is also doing its part in external mission work, mainly among the external mission work of the Protestant churches in Slovak Republic”.¹⁰⁸³ The RCCS understands that proclamation is the priority that church should take up, confessing, “Church is to proclaim the Gospel of Christ until the end of the world, in obedience to the Lord’s command believing in His promise”.¹⁰⁸⁴ The RCCS established two mission goals and put them in two short, clear, easily memorized phrases: “Be Christ’s disciple!” and “Make Christ’s disciple!”¹⁰⁸⁵ They explicitly defined the nature of the church, and work of the church.

The RCCS strongly holds to reformed theology. Citing question 54 of the Heidelberg Catechism, “What do you believe concerning the holy catholic Christian church?” the document of Mission Possibilities in the RCCS describes the church’s role as proclaiming the

¹⁰⁷⁷ RCCS, *Ibid.*, 4.

¹⁰⁷⁸ RCCS, *Ibid.*, 7-8.

¹⁰⁷⁹ RCCS, *The Church Law 2/2005*, §4.(c)

¹⁰⁸⁰ The Constitution of the RCCS, Article 7§. 2005.

¹⁰⁸¹ The Constitution of the RCCS, Article 16§. (1), 2005.

¹⁰⁸² The Constitution of the RCCS, *Op. cit.*

¹⁰⁸³ The Constitution of the RCCS, Article 16§. (2), 2005.

¹⁰⁸⁴ The Constitution of the RCCS, Article 4§, 2005.

¹⁰⁸⁵ RCCS, *Mission Possibilities of the Reformed Christian Church in Slovakia*, 10

Gospel.¹⁰⁸⁶ The RCCS understands that the church is made up of believing Christians chosen for eternal life. The church as the congregation of dynamic, joyful and growing believers with a certainty of eternal life has to proclaim the Gospel to all people, despite all the discomfort, risk and danger of life.¹⁰⁸⁷ It also strongly declares that the mission should continue in any circumstance, saying, “The mission of the Reformed Christian can be restricted, but nothing and no one can stop it. All the time, we have to call the people whom we meet [in our context]”.¹⁰⁸⁸

Even though the RCCS should be praised for trying to initiate a missionary imagination in the church through an official statement, it still had its drawbacks. It was a very traditional and dated description of mission theology. It still divided the territory of mission into ‘home mission’ and ‘foreign mission’. The foreign mission was not clearly described, rather the focus was on inner mission. Specifically, the statement did not clearly state *missio Dei* in its theological function. As a result, the definition of mission was obscure, unclear and the scope of mission was also narrow and focused inward. In other words, the theological background of mission should have been emphasized in the statement. Nevertheless, it did provide a broad direction toward mission.¹⁰⁸⁹

6.2.6.3. Encountering the Tradition

When we look at the encounter of the agents’ traditions, the following is striking. The two agents agree on Jesus’ Great Commission as the basic foundation of mission. There is, however, a discrepancy between their understandings of mission. The PCK extends its mission boundary to other people in a global context, not just ethnic Korean people.¹⁰⁹⁰ The RCCS tends to keep the boundary around ethnic Hungarians within Slovakia. The necessity and the motivation comes from the same Biblical foundation, but the interpretation and praxis is different. The two agents also faithfully keep the same Reformed tradition. The liturgy of the RCCS is more traditional and formal. The PCK’s liturgy is more free and dynamic. This is possibly due to the influence of the church growth movement of the Presbyterian churches in the United States.¹⁰⁹¹ Since the atmosphere of anti-Americanized theology remains in the European context, the PCK is asked to be less focused on (Americanised) church growth.¹⁰⁹²

When the different traditions encounter each other, cultural and Gospel differences are uncovered. For instance, the bishop of the RCCS had a conversation with a local pastor of a Korean church. The bishop emphasized the Christian’s involvement in the world and living as light and salt where people are struggling. The local pastor expressed a different opinion, “Probably the Gospel, with short history of Christianity, has not yet been fully contextualized

¹⁰⁸⁶ Heidelberg Catechism Question 54.

¹⁰⁸⁷ RCCS, *Mission Possibilities of the Reformed Christian Church in Slovakia*, 7.

¹⁰⁸⁸ RCCS, *Ibid.*, 8.

¹⁰⁸⁹ RCCS, *Ibid.*, 5.

¹⁰⁹⁰ Since the 1990s the PCK has extended its mission boundary to foreign lands, sending cross-cultural missionaries all over the world. One of the roles of the missionary sometimes includes spiritual care for ethnic Korean people who have been spread all around the world for many diverse reasons.

¹⁰⁹¹ Lee Sang-Kyu, “Jonggyo Gaehyeok Gwa Hanguk Gyohoe Gaehyeok” [The Reformation and reformation of Korean Church], *Christian Worldview Studies Association of Korea* Vol.161 (2013), 22 -27.

¹⁰⁹² This observation was acquired through the researcher’s personal experience with pastors in the RCCS who often mention Americanized culture and theology in a negative way. Many years ago, at a conference organized by an American missionary organization in Komárno, (if I correctly remembered, the topic of the conference was concerning with ‘church growth with Holy Spirit’), a pastor who attended the conference told me, at the end of the program, “Well, it’s a typical American style!” in a negative reflection.

here in Korea compared to Europe. Unfortunately, the salt has not been embedded into the world and the Gospel has not been implanted yet in Korea”.¹⁰⁹³ According to his remarks, individual faith in Korea is strong, but it does not reach deeply into society. The Gospel has not yet been transparently manifested in the world. The Korean Christians, therefore, are not effective transformative factors in the society.

Even though the two agents firmly stand on Reformed theology, they interpret that theology differently in their context. Two concrete cases can be mentioned in relation to this issue. First, after the researcher presented *Taekwondo*, a traditional Korean martial art, as part of Korean culture at a youth camp, one of the local pastors argued that “Taekwondo is not good, since it teaches people to fight, how come it has been related with Christian mission?”¹⁰⁹⁴ The researcher was astonished by his argumentation. In Protestant churches in Korea martial arts have been used as crucial mission programmes. “Taekwondo Mission Teams” have been established. They made a missionary trip to Asian countries and used it as a tool of mission. The other case was about acupuncture. The researcher has had longstanding chronic back pain. So, the researcher has gone to the oriental doctor for acupuncture. This is quite natural in Korea. Later the researcher found out that healing from acupuncture is not normal for Reformed Christians. They view acupuncture to be like calling other spirits on the basis of the philosophy of the universe (*yin and yang*) which originated from pagan religions. But, acupuncture is extremely normal in Korea and is accepted as a tool of healing. In each case, the researcher has learned something valuable in relation to the Gospel and culture. He learned that something normal in one context can be abnormal to others.

6.2.7. Discerning for Action

This section will explore the dimension of discerning for action, which is concerned with the contextual actions of the agents. It will answer the questions: How do the PCK and the RCCS plan, strategize and make decisions for action that could be transformative in their context? How does their mission work influence the other?

6.2.7.1. Korean Part

Teaching at the Reformed Theological Faculty in Selye János University (RTF)

Even though the researcher was invited by letter to teach at the RTF, it took several years before he was officially allowed to be involved in the faculty. The leadership of the diaspora Korean church in Vienna, a supporting church, strongly urged the researcher to teach according to the agreement, but the context was totally different than they expected. The researcher was, therefore, in a difficult position. The supporting church suspiciously wondered whether the researcher was doing his work. On the other side the RTF did not seem to want to follow the invitation agreement.

¹⁰⁹³ An anonymous senior pastor’s conversation with László Fazekas, on October 2014.

¹⁰⁹⁴ An anonymous pastor at the Youth Camp in Bátorové Kosihy [Bártorkeszi] on July 2008.

After several meetings with the bishop, the leadership of the RCCS sent me a letter which gave me an opportunity to discuss the issue with the church leaders.¹⁰⁹⁵ After that successful meeting, the researcher was given the opportunity to give five open lectures over five successive weeks.¹⁰⁹⁶ About 7 or 8 students attended the lectures. Dr. Szabolcs Kálmán, a former teacher of the RTF, translated my lectures. The researcher started every lecture with prayer and singing. Later the researcher heard that it was quite awkward for them. As far as the researcher knows, the teachers still do not start their lessons with prayer.

After the five open lectures, the researcher decided to gradually develop relationships with the students. Since the researcher was learning Hungarian, he asked some students to read the Bible with him in Hungarian. They heartedly accepted his suggestion. The researcher visited the students' dormitory at least once a week and read the Bible and prayed together with the students. After that, the students asked the researcher to introduce himself in the *PAPIRUSZ*, a student magazine from the faculty. He introduced himself through a personal witness basis on Ps 18:1 "I love you, O Lord, my strength". In this magazine, the researcher introduced how he personally encountered God and how his life changed from poverty to fulfilment in Jesus. The researcher wrote,

"Even though I had no problem with my parents and relatives in the course of growing to be a man, the only thing that made me feel gloomy was poverty. I thought poverty made my life disturbed. When I was a high school student, it was terrible shock to me that I had to return to Pohang from Teagu, which was a much larger city than Pohang, only because my parents could not support my school fees.... Even though I experienced some failures in my life, I learned a lesson from them and rather gained a truthful faith with God. I surely believe that whenever I lost my way of life, God led my way. Indeed He was the way (Jh 14:6) and He was my rock, in whom I took refuge (Ps 18:2). Poverty made me unsuccessful, but God made me successful".¹⁰⁹⁷

These open lectures continued into 2006. But this time they were given at the congregation's room at the Reformed church in Komárno, the translator was Matild Győri who was a teacher at RTF. Fewer students attended than the previous semester, yet the researcher saw some of the students were interested in the Korean Christian's prayer life. The researcher focused on the prayer ministry of the Korean church throughout the lectures. During the last lecture, the researcher encouraged them.

"You will be church leaders in a few years. I encourage you to be men of prayer. And I also hope that your church will be revitalized, strengthened, well-organized with the fire of prayer. I hope you will learn how to pray earnestly while you are studying in theological seminary. I propose you make small prayer groups among the students. Make a regular time for the prayer meetings. Then pray fervently, continuously for yourself, daily bread, church revival in Slovakia, and Asia... and so on. I am quite sure that you will enjoy God's responds to your requests and how God will answer your prayer.... Prayer is the vital strength for church growth. It was seen in the history of the Korean church and the history of Bible as well. I am sure it also affects the same qualities in the European Church, too".¹⁰⁹⁸

¹⁰⁹⁵ RCCS, The document No. 132-2-2005, Rimaszombat, on 2 March 2005.

¹⁰⁹⁶ The title of my lectures were: 1) General Overview of the Korean Church. (6 April 2005), 2) A Brief History of the Korean Church, (13 April 2005), 3) Church Life in Korea, (20 April 2005), 4) Women in the Korean Church, (27 April 2005), and 5) Mission in the Korean Church, (4 May 2005).

¹⁰⁹⁷ Park Sung-Kon, "Szeretlek Uram, én erősségem!" [I Love You, O Lord, My Strength], *PAPIRUSZ* (2005/1), 41-43.

¹⁰⁹⁸ Park Sung-Kon, "Prayer Ministry for Church Growth in Korea", unpublished lecture paper, May 2006, Komárno.

During the 2008/2009 school year, the researcher had an official teaching job at the faculty. While teaching missiology, the researcher helped students gain a mission-oriented perspective on their calling and study. These students will be the future leaders of the church and a mission-oriented perspective will be crucial for shaping a missional church. Teaching missiology, however, was not easy for the researcher. This was mainly due to the language barrier even though the text book was already translated into Hungarian. Furthermore, there was the students' ignorance and prejudice of an Asian teacher and missionary. When the researcher asked the students to summarize some of the pages of the text book and give their opinions on the contents, I found out that one of the students described the foreign missionary in a very negative way. His description of the missionary was disrespectful and with open contempt. He wrote, "Foreign missionaries are persons who only are enjoying a short trip". His description of "foreign missionaries" as "*külföldi misszionariuskák*" [little missionary guys] was bewildering and annoying.¹⁰⁹⁹

The researcher also provided the RTF with opportunities to encounter other theological seminaries to enlarge their contact and theological perspectives. A group of theological students with three professors from PUTS visited the faculty in 2012. At the meeting, Dr. János Molnár, the former dean of the faculty, introduced the RTF and the students shared things about their school life and interests to the group. The team also made a visit to the head office of the RCCS and met the bishop of the church. It was a short meeting, but it was enough to encourage the students to learn how God mysteriously works in a different part of the globe.¹¹⁰⁰

Missiology is considered a margin subject. It is classified as "compulsory selective" at the RTF. So, the students may finish five-years of school without taking any classes in missiology. It is highly recommended that missiology be classified as "compulsory" so future leaders of the church may equip themselves with the missionary imagination. It would also help them examine the pastoral context from a missiological perspective.

Mission with Diaspora Korean Church in Bratislava

The Korean community in Slovakia has grown since 2003. During that time diaspora Korean churches were also established. In 2006 a group of believers asked the researcher to lead the worship community every Sunday in Nové Zámky. This was the start of the Korean church in Nové Zámky. Even though it was a small faith community, the congregation tried to keep a missionary identity by actively communicating with the local churches in Slovakia, especially with the RCCS. The congregation shared its missionary vision with the RCCS by inviting the local pastors and participating in their mission work. Rev. Matild Győri was the first invited to the congregation. In her sermon from Mat 11:28-30, she emphasized God's carrying our burden and true rest in Jesus Christ".¹¹⁰¹ It was very relevant preaching for the

¹⁰⁹⁹ An anonymous student's homework on 7 November 2008. Later I learned that the term "missionary" is a bit lower than "pastor" in this local context. Whenever I introduced myself to the congregation, "I am a pastor" or "I am missionary pastor." Ironically, later when I heard that he had to suspend his study because of the financial hardship, my congregation in Bratislava helped him to continue and finished his schooling.

¹¹⁰⁰ The participants were mainly from the researcher's students at RTF. When the researcher asked for their thoughts on the meeting, some of them expressed, "It is amazing to recognize that there are so many theological students in Korea. We learned a lot from them".

¹¹⁰¹ Matild Győri, Sermon text on 6 August 2006 at the diaspora Korean church in Nové Zámky.

congregation, because the church members worked hard for their company and needed real rest in Christ.

Since that time the researcher has invited local pastors to the Korean congregation almost every second month. The researcher has also been invited to local churches to preach. Other than that, the researcher has arranged 'joint worship services' with Holy Communion. With one bread and cup under the cross, the two different communities were getting near to one our saviour, Jesus Christ. When László Fazekas, a vice bishop of the RCCS at that time, was invited the first week of Advent in 2006 to lead the Holy Communion, he preached, "Dear brothers and sisters in Christ, the community of Holy Communion is a loving community. So the table here demonstrates that we, as the children of God, are one community. We started a new life. Its symbols are love, understanding and forgiveness. Because of these elements, we are one family".¹¹⁰²

Even with active cooperation from the RCCS, the Korean congregation had difficulty finding a place to worship. It rented a cultural centre for the weekly worship service. When the researcher asked the Reformed church in Nové Zámky to share their church building, unexpectedly, a negative answer was returned by the leadership of the congregation. The researcher was very frustrated and even curious why the leadership of the congregation rejected our petition. Even the bishop and the senior pastor of the Komárno district agreed that we should be allowed to use the building. It indicates that cooperation on the grass root-congregation level takes more time to develop than on the church-staff level.

It was the same situation with the diaspora Korean church in Bratislava which was established in 2009. The congregation first started in a church member's house and later gathered at the cultural centre in Dúbravka, Bratislava. In the meantime, the Nové Zámky congregation merged with the Bratislava congregation, creating the Korean Reformed Church in Bratislava in 2013. When the new congregation asked the Reformed church in Bratislava to share its church building for the Sunday worship service, the leadership of the congregation rejected its petition. Even though the church went through official channels, the local church in Bratislava responded with a negative answer.¹¹⁰³ In the end, The Korean church in Bratislava was accepted by the Lutheran church in Bratislava of the ECACS. On celebration Sunday, Rev. Anna Polcková, the senior pastor of the congregation preached for the Korean church.¹¹⁰⁴

The Korean Reformed Church in Bratislava officially became a member of the RCCS in 2014.¹¹⁰⁵ The process of acceptance took several procedures.¹¹⁰⁶ The final decision was printed in the *Kálvinista Szemle* [The Calvinist Review], the official church magazine of the RCCS.¹¹⁰⁷ It is an awkward situation that the Korean Reformed Church in Bratislava meets in the ECACS's church building, but officially belongs to the RCCS. However, through this

¹¹⁰² László Fazekas, Sermon text for the Holy Communion on 3 December 2006 at diaspora Korean church in Nové Zámky.

¹¹⁰³ The letter says that "According to the result of the presbytery's meeting on 12 July 2013, we decided that unfortunately we can't meet your requirement". Letter from Reformed Church in Bratislava on 12 July 2013.

¹¹⁰⁴ Anna Polcková emphasized hope in Jesus when she preached on the basis of Jer 29:4-14 on 11 November 2013.

¹¹⁰⁵ See Chapter VI.2.2.2.

¹¹⁰⁶ The RCCS suggested contact possibility (1 December 2012, Document number 039-2-2012) 2) The leadership of diaspora Korean church in Bratislava asked for a petition letter (March 2014) 3) the petition was accepted by the committee (8 April 2014, Document number 263-2-2014) (4) confirmed by general assembly in the RCCS (13 May 2014, The Document number 374-2-2014).

¹¹⁰⁷ *Kálvinista Szemle*, Vol.LXXXV (May 2014), 11.

closure and opportunity, the Korean Reformed Church in Bratislava could expand its ecumenical connection with other denominations in Slovakia.

Involving in Youth Mission and English Bible Camp

The researcher recognized the need for youth mission when he visited the local churches of the RCCS. The youth were living in a totally different context from their parent's generation. So, the researcher got involved in summer youth camps. Even though the local churches willingly invited me, they were not always open to me. The researcher searched for a contact point with the youth. He discovered a contact point in bringing "Kofola" wherever and whenever the youth gathered. "Kofola" is a typical Slovak beverage which is called "Slovak Coke". The youth love to drink it. It was a small symbolic gift that the researcher used to connect with the youth. Every time the researcher had chance to play football with the youth he joined the game with "Kofola." So, the researcher was called the "Kofola missionary". It was a crucial tool used to connect and communicate with the youth.

As a result of these continuous attempts to connect with the youth, Süll Tamás, a pastor of the youth mission in the RCCS, invited me to give a brief overview of the Korean church.¹¹⁰⁸ After a month, the researcher was also invited to lecture about Sunday school and youth life in the Korean church.¹¹⁰⁹ After this invitation, the researcher had many opportunities to participate in the youth camps as a staff member or teacher. In 2008 the researcher was invited to one of the biggest youth camps in the RCCS at Gombasek [Gombaszög], Eastern and middle part of Slovakia. At the camps, the researcher always encouraged the youth to have their vision and hope in Jesus Christ.

Even though the researcher had various opportunities to be involved in youth camps, he considered it necessary to actively contact the youth personally to enhance their faith. This time the researcher picked up on "English" as a contact point. The English language has become important in Slovakia, especially for the youth. Even though the researcher is not a native-speaker, he tried to use English as tool for youth mission. The researcher offered English Bible Camp for Youth to the Reformed church in Komárno. The leadership of the congregation accepted his proposal. This camp was started in 2010.

The diaspora Korean churches in Salzburg and Linz, Austria have helped with the camp by providing teachers, music teams and sometimes financial aid. Even though they are small diaspora Korean congregations in Austria, the church members mainly consist of students, they functioned as a crucial part of the youth mission in Slovakia. According to Enoch Wan, a missiologist of diaspora issues, this pattern of mission can be categorized as "mission beyond diaspora", motivating and mobilizing diaspora Christians for cross-cultural missions to the other ethnic groups aboard.¹¹¹⁰ English Bible Camp is a meaningful sign of a trustful mutual

¹¹⁰⁸ Park Sung-Kon, "Koreai egyház általános áttekintése" [General Overview of the Korean Church], 18 February 2006 at Plášťovce [Plást], in the middle part of Slovakia.

¹¹⁰⁹ Park Sung-Kon, "A vasárnapi iskola szerepe a koreai fiatalok életében" [The Function of Sunday School in the Youths' Life of the Korean Church], 25 March 2006 at Dunajská Streda [Dunaszerdahely], Western part of Slovakia.

¹¹¹⁰ Enoch Wan mentions four types of diaspora mission. 1) "Mission to the Diaspora" - reaching the diaspora groups in forms of evangelism or pre-evangelic social services, then disciple them to become worshipping communities and congregations. 2) "Mission through the diaspora" - diaspora Christians reaching out to their kinsmen through networks of friendship and kinship in host countries, their homelands and abroad. 3) "Mission by and beyond diaspora" - motivating and mobilizing diaspora Christians for cross-cultural missions to other ethnic groups in their host countries, homelands and abroad. 4) "Mission with

relationship and cooperation between not only a local church and an individual missionary, but also between the RCCS and the PCK with diaspora Korean churches.

The reactions to the camp were very fruitful. Ms. Lilla Balázs, who has regularly participated in the camp as a teacher, mentioned that she also was spiritual impacted through her teaching. She stated,

“When I attended the first time, I was really nervous just because I could not imagine what I am going to experience. And it was so fantastic. Well, for me, the first time, [the main theme was] ‘the Fruit of the Spirit’ (Gal 5:22-23) gave me so much because that time I was in trouble. God searched me through your mission. You know I was in a bad situation, we say ‘blue mood.’ Those fruits of the spirit I still remember of the teaching of it and through the years, each year I’ve got something. I work here as a teacher. Even though I teach the youth, I am also listening and also gathering [spiritual] things which are very good. So for me, it is a mission (my task) but I don’t feel that I am just giving but I am also gathering a lot. I just thanks to God, you are just in Komárno with us”.¹¹¹¹

The students who participated in the camp were also satisfied with the camp. At a group interview of four youths, one of the students said, “I like very much we are together and we can praise the Lord and pray together”.¹¹¹² Another mentioned, “I participated because I had chance to learn English, but that is not main motivation but together pray and praise the Lord. I have chance to experience totally different culture, Korean culture. Even we are here with Korean, Slovak and Hungarian, there is no language problem. We are one”. The third one also mentioned in the same vein, “I am attending the Catechism class and already joined other camps, but this camp I like because there are people from different countries. In front of God we know each other and understand the culture and language. And specifically, I like each year’s main themes of the camp”. The last student said, “I like very much ‘No Bible No Breakfast’ (the researcher asked every participant to memorize the required short biblical passages before every meal), because we come here not for fun but for God’s word”. The English Bible Camp is multicultural, interdenominational, and international which may help the youth who have grown up in a totally different context since 1989 to develop an open, wide and faithful mind. The camp is particularly relevant since it may help the Christian youths to understand “otherness”- different culture and language while they participate in the camp.

Preaching, Evangelization and Ecumenical Work

As an ordained pastor, the researcher was invited by various local churches in Slovakia, mainly from the RCCS, to participate in various activities. The invitations came for occasions like preaching for Sunday worship services, joint worship service with Korean and Hungarian congregations, leading lectures, evangelization, personal witness, youth mission organization, ecumenical common prayer and special events for local churches and the presbyteries.¹¹¹³ For

the diaspora” - mobilizing non-diasporic Christians individually and institutionally to partner with diasporic groups and congregation. Enoch Wan (ed.), *Diaspora Missiology: Theory, Methodology and Practice* (Portland: Institute of Diaspora Studies, 2011), 6.

¹¹¹¹ Interview with Ms. Lilla Balázs on 17 July 2015 at Királyrét, Western Hungary.

¹¹¹² Group interview with Viktória Remes, Lili Édes, Luca Szombath, Bernardett Győri, on 17 July 2015, at Királyrét, Western Hungary.

¹¹¹³ Over the last 12 years, about 50 local churches, mission organizations and schools invited the researcher to preach the Gospel or give lectures introducing mission in the protestant churches in Korea, mainly by the RCCS. The congregations

special Christianity holidays like Passion Week, Pentecost and Advent, the sermon focused more on the event. For an evangelization event during Passion Week, the researcher preached a sermon entitled “Christ and I” from Mk 8:34-45 on the meaning of the cross, sacrifice and the love of Jesus Christ.¹¹¹⁴ The researcher preached,

“Every human being’s sacrifice is conditional. But God’s love exceeds the noblest expression of human love. He loved us enough to die for us, not when we were righteous, but when we were still sinners. Therefore, the cross is the ultimate demonstration of God’s love. In this season of the Passion Week, let us think of real meaning of the cross. Let us look at the cross on which Jesus was rejected and experienced public humiliation and physical torture. Finally, He died on the cross. Through the cross, we will never forget how much He loves us. ... Being a disciple begins with taking up own cross willingly. Jesus gave everything he had for us. Now it’s our turn to take up our own cross. He promised that he would be with us when we picked up our own cross. We are now on the season of the Lent. In this week, especially, we are on the Passion Week. Let us thank God who sent Jesus as our saviour. Whenever we tried to take up our own cross, may the love of the cross be alive in our all hearts. If we deny ourselves and follow the way of Jesus Christ, it will lead us to the Resurrection and eternal life. Amen”.¹¹¹⁵

For the ecumenical work, the researcher joined common prayer meetings which are held each year in January. Colleagues from the RCCS invited the researcher to their congregations for the event. The ecumenical partnership also extended to other churches such as the Baptist Church and Lutheran Church. When the researcher was invited to preach to the Baptist church in Komárno, he focused on the importance of prayer by preaching from the Biblical text of 2 Ch 20:5-13, the story of King Jehoshaphat. He stressed, “... how can we overcome the difficulties in our life? Jehoshaphat asked God to help in this difficult situation... Jehoshaphat depended solely on God’s promise... Jehoshaphat asked his people to pray together. The text teaches us today to pray together with a faithful heart like Jehoshaphat”¹¹¹⁶

The researcher also participated in the joint prayer meeting during Lent organized by the Evangelical Lutheran Church in Bratislava. At the prayer meeting priests from the Catholic Church, Greek Catholic Church, and pastors from the Baptist Church, Lutheran Church, and Lutheran Church in America along with the researcher participated in the prayer time. It was a valuable opportunity for the researcher to participate in a broader ecumenical event in Slovakia.

Ammi Europe’s Missionary Endeavour in Slovakia

Ammi Europe’s missionary endeavour was initiated in 2003 in both the Czech Republic and Slovakia. The members are mainly university students from *Dongan* Presbyterian church in Seoul. Taking advantage of winter vacation, they have come to the two countries bringing with them various missionary programs.

which called the researcher for Evangelization and Christian holidays were, for instance, Modrany [Madar] in December 10, 2007, Neded [Negyed] in May 9-11, 2008, Veľké Kosihy [Nagykeszi] in March 17-18, 2008, Šahy [Ipolyság] in March 22-24, 2010, and Šimonovce [Simony] in March 20-21, 2013. A few other denominations, local churches, and church districts also invited the researcher like the Baptist Church in Komárno and Nové Zámky, Evangelical Church of Augsburg Confession Church in Bratislava, Evangelical Brethren Church of Czech Republic in Brno and the Királyhágómellék Reformed Church District in Oradea, Romania.

¹¹¹⁴ *Kalvinista Szemle*, Vol.LXXIX (May 2008), 13

¹¹¹⁵ Park Sung-Kon, Sermon text for Veľké Kosihy church, a congregation of the RCCS on 18 March 2008.

¹¹¹⁶ Park Sung-Kon, Sermon text for Joint Worship Service with the Baptist Church in Komárno, on 6 May 2012.

The early stage of their missionary involvement covered cities in the northern part of Slovakia. They mainly worked with the congregations of the ECACS in cities like Martin, Kežmarok, Spišská Belá, Štrba and Liptovský Mikuláš. They prepared and presented programs introducing the Korean church, on common Bible Study, sharing different cultures, on church history and discussions about the reformation. The atmosphere of the encounter was inspiring. As a result, a youth group from the Lutheran Evangelical Church in Martin had the opportunity to visit Korea on 1-11 August 2005.¹¹¹⁷ They learned how Christianity in Korea was formed, grew and fructified by visiting Korean traditional and historical sites about Korean Christianity.¹¹¹⁸ Katarina Suchá, a pastor and the leader of the team, recalled her impressions of the visit to Korea and the Korean church. She wrote,

“The goal of our journey was ultimately in deepening our relationship with God, rather than just to know each other and our different cultures. Only God can heal sinful human being, it felt spiritually healing to spend time with Christians in Korea. But we noticed how difficult pastoral care was. For example, one of the pastors of *Dongan* Presbyterian church had only three days off per year. During his holiday, he was talking to a friend for the whole night, so he could reduce the stress accumulation”.¹¹¹⁹

She experienced a different spirituality and pastoral context in Korea. The connection between *Dongan* Presbyterian church in Seoul and the Lutheran Evangelical Church in Martin deepened after their visit. Because of this trustful relationship, Ammi Europe was able to participate in the youth camp for the students of the confirmation in the Martin church, from 31 January to 4 February 2007. Their main work was to help the youths enhance their faith. The local staff was inspired by their commitment and fresh activity. One of the staff echoed, “The camp brought encouragement and motivation for the youth, they were satisfied, they got new energy for spiritual life and activity in the congregation. The Koreans brought not only their culture, but also their youth, I perceived that something new is happening”.¹¹²⁰ It can be assumed, therefore, that Ammi Europe’s missionary involvement was new and made a fresh impact on the youth and church leaders in Martin.

Ammi Europe’s missionary journey was extended to the RCCS in Komárno in 2009. It was a totally different context. The inhabitants of Komárno are mostly Hungarians, and the church members of the RCCS are mainly Hungarians as well. It was awkward for them, since they were used to living in mono-ethnic Korea.¹¹²¹ Even though the context was different, their energy and commitment was not decreased. Their missionary endeavour made a great impact on the local church as well. Pavle Cekov mentioned, “They were blessings to my congregation, because we never had a mission group from Asia”.¹¹²² Attila Palcsó said, “This event of Ammi

¹¹¹⁷ The list of visitors was: Janka Kušmíreková, Janka Figurova, Karol Fugura, Tomas Michalik, Martin Tkáč and Rev. Katarina Suchá who was the leader of the team. Their visitation to the Korea was reported by Kidogkongbo, the official church magazine in the PCK. *The Kidogkongbo*, Vol.2522 (10 August 2005).

¹¹¹⁸ Lee Jeong Min, “Reviewing Activities of the Ammi Europe Team”, 3.

¹¹¹⁹ Katarina Suchá, “Reflection on the Christian Youth Visit to the Republic of Korea in August 2005,” Unpublished personal document. This material was supposed to be added to the collection of the 10th anniversary of Ammi in 2013 Prague, but was missed.

¹¹²⁰ Summary note on the daily camp with Korean friends for confirmation classes and youth, prepared by Lutheran congregation in Martin in connection with *Dongan* Presbyterian Church of Korea, 31 January 2007 to 4 February 2007.

¹¹²¹ They were very confused while they were travelling around the Southern part of Slovakia. They frequently asked the researcher whether the congregation they were supposed to visit would be a Slovak or Hungarian community.

¹¹²² Interview with Pavle Cekov, on 17 March 2015.

mission, for us like small congregation, is like ‘present’ for us. Because we can see the Christians in other countries. So far away from us. People from other places in the world far distance come to us is the present from God.”¹¹²³ Moreover, their love greatly impacted the local church. Attila Palcsó wrote in the church magazine, “The day spent with togetherness went quickly, but we would keep the memories with this young people and wonderful joy and love that Christ brought to us”.¹¹²⁴ Another pastor expressed her impression in the church magazine of *Dongan* Presbyterian Church, “We thank God because the encounter strengthened our faith, and it gave us the opportunity to love each other. Unfortunately, we can seldom find the love here in Slovakia, but Ammi team’s love, laugh, happiness and blessing reminded us”.¹¹²⁵ Their encounter served a fresh cultural and faith introduction to a context where Christian identity has been almost equal to cultural and ethnic identity.

Involvement in short term missions offered a tremendous spiritual experience for them as well. The missionary journey provided them with the opportunity to increase their faith. It gave the participants a greater vision for God’s kingdom. One of the participants said, “When I joined the team, for the first time, the motivation was largely connected with a yearning for to tour Europe. But the second time it was different. It was the yearning for the Kingdome of God”.¹¹²⁶ The opportunity helped her rethink her goal for life, and enlarge her understanding of the missionary God. She continued, “Through the mission work, I found myself. And I could find my life in front of God. I could find the God who worked not only for our countries but for the whole world, reaching with His love and salvation”.¹¹²⁷ It also gave another participant an opportunity to rethink her view of the churches in CEE and their hospitalities. She stayed a night in a church member’s house in Marcelová [Marcelháza] and remembered, “I was very impressed by the love and hospitality that they showed us with taking care of our bed and serving us the loving food. I felt they were very innocent Christians. Personally, this journey gave me a certain opportunity to remove the prejudice about churches in CEE”.¹¹²⁸ The encounter, therefore, provided opportunities for both the Slovak and Korean youth to overcome a kind of ethnocentric Christian identity.

6.2.7.2. Slovak Part

During the communist era, the RCCS like other churches in Slovakia was not allowed to be actively involved in the missionary endeavour and ministry. After the fall of communism, however, the church was able to engage in mission work and freely spread the Gospel. After 1989, youth mission was the most active and well-designed missionary endeavour in the church. For this youth mission, FIRESZ was organized in 1995, and the goal and strategy of the youth

¹¹²³ Interview with Attila Palcsó, on 20 May 2015.

¹¹²⁴ Attila Palcsó, “Hetényre is ellátogatott az Ammi Europa 2013 Missziós Casport” [Ammi Europe 2013 visited Heteny], www.reformata.sk, 2013 March 20. Accessed on 12 August 2015.

¹¹²⁵ Ilona Simon, “Ammi Mission Team Ttodasi Gutaoda” [Ammi Mission Team Visited in Guta Again], *Dongan Q.T.zine* [Dongan Church Magazine] (March 2011), 121. She also expressed the same view in the RCCS’s official church magazine. *Kálvinista Szemle*, “Ammi Mission Team Arrived in Guta”, Vol.LXXXI (April 2010), 15. The researcher also reported on the Ammi Europe’s missionary endeavour in the light of missionary partnership. Park Sung-Kon, “Messzinek tűnik Aszia?” [Is the Asia far way?], *Kálvinista Szemle*, Vol.LXXXI (March 2010), 10.

¹¹²⁶ Conversation with Lee Han-Dasul, on 14 November 2014.

¹¹²⁷ Conversation with Lee Han-Dasul, on 14 November 2014.

¹¹²⁸ Choi Keun-Jung, “Ammi Europe Eul Danyeo Waseo” [Missionary Journey with Ammi Europe], *Dongan Q.T.zine* [Dongan Presbyterian Church Magazine] (March 2012), 119.

mission was taken up by this organization. The various youth programmes and camps inside and outside Slovakia were arranged with different goals and themes.¹¹²⁹

FIREZ, as the main centre of youth mission, involved many of the youth from the local churches in various activities. Sometimes, however, there was tension between FIREZ and the local pastors because some of the youth only wanted to be involved in FIREZ camps and not in the congregation's activities.¹¹³⁰ This tension, however, reversely testifies that the church needs to be doing something for the youth. Every conflict naturally occurs when something has to be done different. The local pastors and FIREZ staffs solved the problem through deep discussions and mutual understanding.

A group of the youth in FIREZ from the Western part of Slovakia also started an online prayer-chain. This system helped them share the prayer requests that needed intercession. Unfortunately, it has been shown that there was less of a connection between the Hungarian and Slovak youth in the same RCCS church. It was not the language barrier. It seems to be the natural phenomenon which has affected the relationship between the Slovak and Hungarian congregations in the RCCS.

Diaconal centre is a new organization in the RCCS and through this organization many missionary activities have been conducted. The organization encourages local congregations to join in serving and helping the poor. Furthermore, the church established an organization for mission to the Romani People, Gypsy mission. Traditionally, the RCCS has been criticized for showing little concern for socially isolated people. According to Robertson's observation, "The RCCS has no official policy regarding the Roma".¹¹³¹ He goes on to write, "The RCCS has no written statement regarding multi-ethnic or indigenous churches".¹¹³² He examines the views of different churches toward the Romani people. Writing about the RCCS he states, "The attitude of the RCCS to the Roma differs from that of the other churches examined, primarily because this church considers Roma to be Roman Catholic. The idea of evangelizing a people of group that is already a part of the church is therefore a non-issue."¹¹³³ In the same vein, Viktória Šoltésová, an associate professor of Evangelical Theology and Mission at Matej Bel University in Banská Bystrica, mentions that the mission activities of Christian churches in Slovakia for the Roma communities are mainly done from the ECACS, Roman Catholic Church and Evangelical Free Church. She also emphasizes that the role of church is crucial to resolve the conflicts in the communities of the Roma in Slovakia.¹¹³⁴

Zsuzsanna Tóth, a leader of the Roma mission in the RCCS, finished her Ph. D. dissertation on the Roma mission in the RCCS. She also realized that the church did not have

¹¹²⁹ See on the website of FIREZ, www.firez.sk. Accessed on 13 August 2015.

¹¹³⁰ This information was acquired from the personal conversation with the staffs of the FIREZ. In addition to it, the issue openly was debated when the researcher participated in a monthly pastor's meeting in Komárno district seniority.

¹¹³¹ Glen Randolph Robertson, "The Romani People and Selected Churches in Slovakia: A Description, Analysis, and Interpretation of Their Relations (1989-2007)", Ph.D. dissertation (Utrecht: Netherlands, 2009), 135. A statement regarding the Roma mission, however, was realised in 2009 in the RCCS after he finished his research in 2007. But, the document does not clearly define the Roma mission. It only pronounces the necessity and possibility of Roma mission. The RCCS, Mission Possibility of Reformed Christian Church in Slovakia, 25-26.

¹¹³² Glen Randolph Robertson, *Ibid.*, 163.

¹¹³³ Glen Randolph Robertson, *Ibid.*, 174. He also stresses, in the same line, that "a possible explanation is that the RCCS stresses the importance of reaching those who have been born into Reformed Church families and objects to making proselytes of those belonging to other denominations. Since the majority of the Roma in Slovakia identify with the Roman Catholic Church, the RCCS could view ministry to the Roma as inappropriate". Glen Randolph Robertson, *Ibid.*, 185.

¹¹³⁴ Viktória Šoltésová, "The Role of Religion in Resolving Conflicts in the Communities of Roma in Slovakia", *Wschodnioznawstwo* 6 (2012), 93-102.

documents, reports or decisions about the Roma mission.¹¹³⁵ The Romani mission was started by establishing the non-profit organization ‘Református Cigány Misszio’ [The Reformed Roma Mission] in 2013.¹¹³⁶ Some pastors have also been actively involved in the prison mission as well. The media mission has been newly established and the church’s website has been refreshed.¹¹³⁷ In this way, the RCCS has attempted to reach into the society. These are small, but very valuable gestures to go beyond nationality and to extend their boundary of mission from the ethnic-focused to multi-ethnic and many-faced missionary endeavours.

The RCCS missionary goal and target have generally focused on the same ethnicity. It is natural for mission to be parochial, taking care of the local church members. With the same theological heritage of the RCH, the RCCS has understood the concept of mission in a different way, denoting all the regular church activities to be mission.¹¹³⁸ Missional ecclesiology, however, demands missionary efforts extend more widely, deeply and deliberately into the surrounding context of the local congregation. It is obvious that the Gospel is to reach the people next door and around the church. That’s the reason why the church exists in a particular time and place. Missional ecclesiology means the RCCS is to reach all the people with the Gospel no matter their social status, nationality, ethnicity and citizenship.

In this respect, it was very remarkable that the church designated the year 2011 as the year of mission. At the pastor’s annual conference in 2010, the church set ‘mission’ as the main theme of the conference.¹¹³⁹ The use of ‘mission’ is new for the church. Its use indicates that the RCCS has started to move toward being a missional church. Being a missional church, in the RCCS context, calls for a new theological understanding of Christian identity in a new context with a new mission mandate from God who sent it to a concrete time and place.

6.2.7.3. Encountering the Action

When we look at the missionary encounters between the agents, the following is striking. It is observed that there are some common missiological issues between them. First, the expectation of a fast missionary result hinders the mutual relationship. Second, it is obvious that mission is a process of learning. Third, it is not desirable for the PCK to try transplant church growth and the PCK’s spirituality into the context. Fourth, naturally, mutual cooperation on the basis of understanding the context is demanded.

For the RCCS, some critical issues were equally highlighted. The first is the issue of Christian identity. According to the core content of missional ecclesiology, the church is sent by the Triune God. This basic understanding may remind the RCCS of its missionary identity. The locus of any culture and context is the place to which God has called people. If people are moved into a new context, then they are to live as Christians whom God has called and sent to

¹¹³⁵ Zsuzsanna Tóth “A Cigánymisszió Didaktikai Keretei: A Slovákiai Református Keresztyény Egyház Cigánymissziójának nehézségei és lehetőségei egy sajátos szempontrendszer alapján” [The Frames of the Roma Mission: The Difficulties and Possibilities of the Roma Mission of the Reformed Christian Church in Slovakia according to a Proper Scheme Aspect], Ph.D. dissertation (the Reformed Theological Faculty in Selye János University in Komárno, 2014), 95-97.

¹¹³⁶ www.reformata.sk. Accessed on 14 August 2015.

¹¹³⁷ www.refradio.eu/radio/sola and www.reformata.sk. Accessed on 14 August 2015.

¹¹³⁸ For the understanding of different theological concepts of mission in the RCH, see Anne-Marie Kool. *God Moves in a Mysterious Way: The Hungarian Protestant Foreign Mission Movement (1756-1951)*, 674-705.

¹¹³⁹ *Kálvinista Szemle*, Vol.LXXXI (November 2010), 13.

that place. Obviously, in a diaspora context, all Christian communities are to understand their new identity.

Second, reconciliation is a challenging issue. Reconciliation is a mutual journey and it includes a willingness to acknowledge wrongs done, extend forgiveness, and make restorative changes that help build trust so that truth and mercy, justice and peace dwell together. It is not just an event of forgetting the past, but remembering the past for the creative future. In response to God's love and justice, Christians are called to seek the truth of what has happened, guided by repentance and forgiveness.¹¹⁴⁰ In this sense, reconciliation is a challenging issue in the Christian communities of the RCCS. Only God's forgiveness and healing in Christ makes possible the church's faithful confrontation of past and present trauma and injustices.¹¹⁴¹ The RCCS has a new identity in a new context with new neighbours. In this new challenging situation, God's great design for the Slovak Hungarians is to play a significant role as a bridge between Hungarians and Slovaks. This is a wonderful opportunity to practice reconciliation in Christ. The RCCS can serve as a bridge between Eastern and Western Europe, the Reformed church and the other Protestant churches within ecumenical partnership, and even demonstrate a model of reconciliation to other Hungarian ethnic communities in CEE.¹¹⁴²

6.2.8. Reflectivity

This section explores the agents' thinking. It will answer the main questions: Do the PCK and the RCCS think about their actions, learn from their experiences, and grow in maturity or wholeness? Are the Korean agents and Slovak agents being transformed by their encounters?

6.2.8.1. Korean Part

Ammi Europe

Each time Ammi Europe ended its mission work, an evaluation was made before returning to Korea. At the meeting, all the comments were carefully collected and kept as valuable resource for future missionary endeavours. Through this reflection, the team learned many inspiring lessons. They gained a new understanding of mission. They merely thought that mission was to present or give whatever they earnestly prepared. This understanding of mission, however, changed by the time they finished their programme. One of the participant confessed, "First I thought I should give something what I've prepared for them, but later, I found out that rather I was encouraged by them, and I did look back myself through them. I

¹¹⁴⁰ Lausanne Committee for World Evangelization, "Reconciliation as the Mission of God: Faithful Christian Witness in a World of Destructive Conflicts and Divisions", Lausanne Occasional Paper No. 51 (2004), 13.

¹¹⁴¹ This opinion was also confirmed by Árpád Molnár, interviewed on 3 June 2015.

¹¹⁴² In the RCCS, there are nine district presbyteries (seniorities); seven are in Hungarian-speaking areas, and two are in Slovak-speaking areas which are a minority in the church. The two communities, from my experience, do not promote close cooperation, even though they belong to the same church. Slovak-speaking congregations are valuable even though they are a minority (congregation) in a minority (church). Slovak congregations are very valuable for the church's identity as a Reformed church "in Slovakia". If the RCCS would like to concentrate only on the needs of the Hungarian congregations, it may lose brothers and sisters who have been together throughout a long and beautiful church history in Slovakia. The Slovak congregations are small in numbers and weak in power, but very valuable for developing a church's identity.

found out that mission should start from the mutual relationship”.¹¹⁴³ This was remarkable progress in their understanding of mission. This learning was accumulated over 13 years of annual evaluations. They changed their view of mission from “dropping a package” to “developing a relationship”.

This reflection helped the participants to correct not only their understanding of mission, but also their motivation for mission. Naïve missionary zeal is not enough for efficient mission work. It is necessary to understand the culture, history and socio-political situation. Jeong Song-Yi, a five-time participant of the programme, confessed that her first motivation was heavily affected by the previous participants’ impressions of their visit to Slovakia, especially their favourable recollection of the Romani people in Eastern Slovakia. When she travelled to Slovakia for the first time, the program was not what she expected. She worked with only ‘white people’ in traditional local churches in Slovakia. Her earnest preparation for the mission work was meaningless and useless. She started to rethink what mission should be. She recollected, “I was perplexed because the programme we had prepared did not match with the local context. It was Slovakia but the places we visited were the local churches with Hungarian communities. We did not prepare Hungarian songs, and even Hungarian greetings”.¹¹⁴⁴ Her ‘unsuccessful missionary efforts in Slovakia, however, gave her valuable opportunities to learn what mission really is and helped her to participate in the programme five times.

The mission work also helped the participants to develop a strong faith and a firm commitment to God. For instance, Kim Nam-Im, who participated five times in Ammi Europe and is now a Ph.D. student of Christian education in theological seminary, personally confessed that God directed her after joining the mission work. She still prays for the churches and the people in the Czech Republic and Slovakia. She noted, “Once I decided that I would dedicate my life to Czech Republic...But, God changed my direction to study... Still Prague is living in my mind as the second homeland. Even I can’t go to the place now, however, God gave me various opportunities to pray for the land and people there”.¹¹⁴⁵

Ammi Europe’s missionary efforts also helped the sending church to recognize the necessity of European mission and partnership with churches in CEE. Rev. Sung Ho-Kyung, who was a leader of the team, commented, “Some congregation members may ask, ‘why are they [Ammi Europe] going to Europe where is the birth place of Christianity?’ But I realized that Europe needs mission and Gospel in these days”.¹¹⁴⁶ His remarks vividly expressed that Europe is a mission field which is seldom understood as such by the church members of his congregation. His experience of joining the missionary endeavour in Slovakia, therefore, gave him and his congregation a great opportunity to recognize the missionary context in CEE.

More valuable reflection was produced by the missionaries in the Czech Republic and Slovakia. Their reflection was crucial and relevant because they acquired it over a long period of time with a deeper understanding of the context. They also understood both the Korean context and the CEE contexts. There have been three meetings for the evaluation of Ammi Europe’s missionary endeavour. The first meeting was in Komárno on 4 September 2012. At

¹¹⁴³ Anonymous reflection on 11th Ammi Mission to Czech Republic and Slovakia, Reflection Note for Ammi Europe 11th Mission Work on 13 February 2013, Prague.

¹¹⁴⁴ Interview with Mrs. Jung Song-Yi, on 14 November 2014.

¹¹⁴⁵ Kim Nam-Im, “Personal Spiritual Diary”, written on 12 January 2014, in Seoul, 7-8.

¹¹⁴⁶ Sung Ho-Kyung, “The Effects of Ammi Europe Team on Mission Perspective of *Dongan* Presbyterian Church”, in *Looking Back Upon the Ten Years of Ammi Europe*, 75.

that meeting three main things were highlighted: 1) Emphasis dialogue and discussion with the youth in the Czech Republic and Slovakia, 2) Encourage the local churches to perform their missionary tasks, and 3) Support the concrete mission work that is to be drawn from mutual partnership.¹¹⁴⁷ The second meeting was at the conference commemorating the 10th Anniversary of Ammi Europe in CEE, which was held in Prague on 6 February 2013. The participants were not only from Korea, but also from the Czech Republic and Slovakia. They were church leaders, pastors, youth mission organizers, laypersons and some evangelists. Their evaluations, therefore, were very colourful and diverse. At the conference, the researcher suggested the relevant direction of the Ammi Europe's missionary endeavour for the next decade, emphasising,

“It is highly recommended that Ammi Europe may throw off any worldly desire to get hasty and rapid results from the missionary efforts in Slovakia. For sure, they want to see the visible and tangible fruits from the missionary involvement, but too much desire spoils God's mission (*missio Dei*). Mission is not a competition for a gold medal in the Olympic Games. It is the participation in God's mission with waiting, loving, being patient as Jesus Christ did for us. Most of all, it is necessary for them to take a humble position to learn another culture and church history with vulnerability and humility, and this attitude surely makes its missionary endeavour fruitful and diverse for the next decade”.¹¹⁴⁸

One year after the conference, a third meeting was arranged in Brno on 23-24 March 2014. At the meeting, the Korean missionaries pronounced a common statement on the direction of Ammi Europe. They proclaimed,

“1. Ammi Europe's missionary efforts should start from the understanding and partnership with local churches in Czech Republic and Slovakia. 2. The ultimate goal of Ammi Europe is to encourage the local churches in the Czech Republic and Slovakia to find the relevant missionary programme with proclaiming the Gospel in their own particular context. 3. Ammi Europe, through the experience of short term missionary efforts in Czech Republic and Slovakia, should take the efforts as a learning process for confirming their Christianity identities”.¹¹⁴⁹ (Translated by the researcher)

Through this evaluation, the participants of Ammi Europe had opportunities to enlarge the understanding of mission, to recognize the necessity of learning the context, and to do mission in a humble way with the local churches through partnership. By studying their previous experiences and evaluations, their understanding of mission gradually changed into building relationships with local churches and learning the context. It went from 'giving' to 'sharing'. The former relates to a church growth vision; the latter to a missional ecclesiology.

Reflection on the Researcher's Ministry

The researcher has learned a lot since starting his missionary efforts in Slovakia. Specifically, the researcher learned from his mistakes and misunderstandings. At the beginning

¹¹⁴⁷ Notes on Komárno Meeting on 4 September 2012. The participants were Lee Jong-Sil, Jang Ji-Yeon, Ryu Kwang-Hyun and the researcher from Czech Republic and Slovakia who actively connected with Ammi Europe Mission Team.

¹¹⁴⁸ Park Sung-Kon, “Reflection on Ammi Europe's Missionary Endeavour in Slovakia”, in *Looking Back Upon the Ten Years of Ammi Europe*, 31-32.

¹¹⁴⁹ Meeting Notes on the Ammi Europe's Reflection in Brno, on 23-24 March 2014.

of his missionary pilgrimage in Slovakia, the researcher sometimes held a biased view of the RCCS's perspective on church and mission. This was due to its single missionary focus on its own ethnic people rather than other people in Slovakia. The researcher still has this perspective, but it has been softened by a better understanding of the history and cultural background of the church. The researcher recognized that the context was more complicated than he had originally thought. This reflection caused the researcher to reevaluate his missionary strategy towards the local churches and people in the RCCS.

Through his encounters the researcher also became aware of the Slovak agent's spirituality. Many Christians in Korea think that spirituality in Europe is gone. They are not aware of the deep spirituality and Christian value in CEE which significantly contributed to form a current society. The researcher had this same prejudice on their spirituality. This was verified when the researcher observed that they were not attending every Sunday worship service and the Early Morning Prayer Meeting, like Koreans. This was enough to judge them as "unspiritual". After further contact with pastors and Christians, however, the researcher recognized that spirituality was not completely gone. It can still be seen in the Christian ethics, morality and identity of their daily lives. The level of spirituality in Slovakia could not be estimated by superficial statistics. The researcher is still learning from his colleagues and their views are crucial for him to understand the society and the context.

It is also valuable to observe how the researcher's mission work and personal character have affected the Slovakia people. The researcher had great opportunities to meet people who understood his mission and helped his ministry in Slovakia. Several people were greatly affected by his missionary work and personal character. For instance, Ms. Lilla Balázs, who participated in English Bible Camp as a teacher, had positive thoughts on his life and praised his commitment to mission work. She said, "I am so thankful that you are here in Komárno with us...you know when I am thinking about English Bible Camp, I still just thinking that Oh that's good you are here. What's going to be if you won't be here? So, that's the main questions. Can we organize the English Bible Camp in a kind of spiritual way... the main contents... the main idea?"¹¹⁵⁰ Another example is a youth who enrolled in the Theological Seminary in Budapest. He was positively influence by my personal life as a pastor and missionary. He explained his motive for enter the theological seminary by saying, "Even though it was mainly because of my personal relationship with God, partly I was influenced by your work, life, character, your family and congregation. Your attitude was really respectful. I like that you are here... and when I visited your congregation in Bratislava, it was amazing. It was very interesting to me".¹¹⁵¹ Samuel Cekov, who finished the theological seminary in Banská Bystrica, Slovakia, also confessed that he has been influenced by my work and personal character, especially the prayer movement from the Korean church.¹¹⁵² Pavle Cekov, his father, remark, "Our family and congregation was deeply influenced by you, Ammi Europe and the Korean church".¹¹⁵³ Another remarkable thing is that an anonymous pastor in the RCCS has been giving his tithe to the diaspora Korean church in Bratislava. When he was a theological

¹¹⁵⁰ Interview with Lilla Balázs, on 17 July 2015.

¹¹⁵¹ Personal conversation with anonymous youth on 11 August 2015 at researcher's house.

¹¹⁵² This assertion came from the researcher's long contact and personal friendship with his family. Many times he talked about prayer movement in the Korean church and showed his great interested in it when Ammi Europe prayed aloud in heart in his congregation.

¹¹⁵³ Interview with Pavle Cekov, on 17 March 2015.

student, the Korean church in Bratislava helped him with financial aid. Through the influence of the Korean church's hospitality and commitment, he decided to give back to the congregation, not only with his financial aid, but also by teaching the Slovak language to the church members.

6.2.8.2. Slovak Part

The Slovak agent expected to enlarge the spiritual connection through Ammi Europe. After Ammi Europe's missionary endeavours, the Reformed church in Chotin continually communicated with Ammi Europe and its supporting congregation in Seoul through the chain of prayer. They uploaded the prayer requests onto their internet social page and asked the members to pray for their congregation. On this issue, Attila Palcsó said,

“Ammi Europe is the ‘bridge’ between two different cultures and churches. It helps to build the contact. I have never been in Korea, but through them I can learn about the Korea. Through the contacts, it helps to give possibility to pray together, [to share] problems and joy between the congregations. For instance, a supporting church in Korea [the *Dongan* Presbyterian Church] will pray for our prayer requests. This is not the worldly level but spiritual level. Spiritually we can be together. I witnessed their reaction through Facebook...”¹¹⁵⁴

Ammi Europe was not a one time a year missionary event. It connected the whole year with prayer. This relationship caused the agents to understand each other and grow closer. When the team visited the following year, the local congregation accepted them like members of the congregation. This continuous relationship has affected the church members of the local church. Pavle Cekov was deeply moved by Ammi Europe's sacrifice, vision, love, and willingness. He reflected,

“There are a few things which Christians in Slovakia can learn from their ministry: First thing is their sacrifice. All of them are either student or workers. For one year, they worked very hard to put aside money for their mission trip in Europe. This is big sacrifice and this is what we in Slovakia can learn. Without sacrifices we can't do mission work. We can motivate our young people to do similar missionary journey. Second thing is to have vision for mission. Ammi group has ministry in South Korea but God gave to them a vision to go and help the other nations in the world. The church in Slovakia should not be closed. We need to have vision for other nations. Third thing is their love towards other nations. Their love towards other nations was so visible, they can't hide. The fourth thing is their willingness to go and serve. Some of them already came here in Slovakia several times and they want to come here again and again. For us in Slovakia, Ammi Europe is a good example”.¹¹⁵⁵

Through the influence of Ammi Europe, he arranged a cross-cultural Balkan mission team from his congregation every summer. He commented, “We also do Balkan mission. It is the succeeding event from the example of the Ammi Europe. With this event, the participants will experience how God prepare and provide young Christians”.¹¹⁵⁶

¹¹⁵⁴ Interview with Attila Palcsó, on 20 May 2015.

¹¹⁵⁵ Pavle Cekov, “Reflection on the Missionary Team”, in *Looking Back Upon the Ten Years of Ammi Europe*, 70-71

¹¹⁵⁶ Interview with Pavle Cekov, on 17 March 2015.

Local pastors learned “do first and think later, and then correct it and do it again”¹¹⁵⁷ in terms with mission mobilization. The researcher encouraged his colleagues of local churches and mission organizers to do first, think later, searching for possibilities of mission in their context. On this issue, Tamás Süll, a pastor for youth mission in the RCCS, was influenced. He said,

“Park Sung-Kon mentioned that the Europeans differ from the Koreans in the realization of new ideas. Europeans spend so much time thinking and the realization of the idea sometimes fails. They are afraid of the consequences; instead the Korean people try to achieve the goal. 1 Th 5:19 comes to my mind; ‘Do not quench the Spirit.’ Many times our over rational thinking is a barrier to our faith, the miracles, the spiritual awakening, and the belief that God can do big things with us, between us. I hope seeing the good example of the Korean people helps us to change our thinking and will give free space to the Holy Spirit in our lives”.¹¹⁵⁸

As earlier mentioned, the attempts to seek missionary possibilities in the RCCS produced fruit in the document of ‘Mission Possibilities in the RCCS’ in 2009. Even though the document lacked some crucial mission theology, it was valuable that the RCCS started to discover the missionary possibilities in their own context. It was not perfect, but it clearly stated that the role of the church was in its own particular context. According to the document “On the Mission Service,”¹¹⁵⁹ which was drafted in 2009, the RCCS wanted to be a missionary church in the world.¹¹⁶⁰ The term ‘mission’ was no longer strange or awkward in the RCCS. The church developed many different forms of mission work such as youth mission (FIRESZ), city mission, village mission, diakonia, mission to addicts, Romani mission and prison mission. Mission has not been, therefore, an isolated thing for the RCCS.¹¹⁶¹

Struggling towards mission necessarily calls for partnership with other churches. Attila Palcsó, the coordinator of foreign affairs in the RCCS, strongly emphasized “the partnership is very necessary, it helps to widen the context and open the church. We are traditional church mostly. But if you come to mission, then the [closed] box would be open with new influence.”¹¹⁶² Korean churches are young but dynamic; the European churches are old and traditional. So, when two churches encounter each other, it forms a new form of dynamic Christianity which is clearly the benefit of the encounter. The Korean churches contribute a fresh impact on the European churches. The European churches equally contribute by correcting the young church’s ill-behaved actions in mission.

¹¹⁵⁷ So often, the researcher suggested this phrase to his colleagues, local pastors, laypeople, mission organizers, and church staffs. This phrase came from the researcher’s experience with them. They reluctantly mobilize mission, only thinking with afraid of doing something.

¹¹⁵⁸ Tamás Süll, “Reflections on Ammi Europe Team,” in *Looking Back Upon the Ten Years of Ammi Europe*, 73.

¹¹⁵⁹ RCCS, “A Misszói Szolgálat Szóló”, [On the Mission Service], March 2010. This document was drafted by the late István Batta, who was the coordinator of foreign affairs in the RCCS. Unfortunately, he passed away on 4th of July 2014 because of a traffic accident. When he first drafted the document in 2010, he sent me the document and asked for my thoughts on it. The researcher misses him very much and I deeply respect his efforts for shaping the law of mission in the RCCS. Here is the e-mail he wrote me on 28 February 2010. “Dear friend, it is too late to make a call, rather I write you some words. The document is an intern material of the missions committee of our church. The content is a proposed law to regulate the mission of the church. Please read it, make the necessary changes - if you think - but use a colour not used by other participants. The deadline is 15 March. Tomorrow I will call you on until midday. God bless you! István.”

¹¹⁶⁰ RCCS, “A Misszói Szolgálat Szóló” [On the Mission Service] (March 2010), 1.

¹¹⁶¹ RCCS, “Mission Possibilities in RCCS” (2009), 14-28.

¹¹⁶² Interview with Attila Palcsó, on 20 May 2015.

6.2.8.3. Encountering the Reflectivity

The participation of the PCK's missionary movement in Slovakia strongly calls for its understanding of the context. Understanding the context is always vital in any missionary movement. Mission does not start from the church's initiative, but through understanding how God loves those in the context where they would participate. Slovakia has a different socio-political, historical and religious background from its neighbouring countries in CEE. Slovakia is predominately Roman Catholic and the other Protestant churches are a minority. Furthermore, the RCCS has a different historical context from Slovakia. It is true that the PCK's missionary endeavour was implemented with a low historical and cultural understanding. As was also observed in the Czech case, an adequate contextual understanding helped improve the desirable result of missionary endeavour. It made missionary motivations and methods more understandable to the local churches. Slovakia has not been what the Korea homeland thought; poor, communist and spirituality empty. Because the PCK's missionary movement in Slovakia is still in its early stages, superficial judgements of the context can be removed by the regular and continuous re-evaluation of its missionary movement.

The evaluation of this encounter may also provide a tremendous opportunity for the churches in Slovakia, specifically the RCCS, to rethink the possibility of mission in their own context. The vital missionary challenge to the RCCS, as has been observed, is "openness". The church has struggled to discover the missionary possibilities in its own context. The missionary imagination can be more effectively implemented when the RCCS takes further steps towards transcending the geographical boundary. The process of transcending the boundary, however, is not a serial phase, but a set of steps which can be undertaken simultaneously or randomly. There are four steps that can extend the church's openness; 1) *Ethnic Mission* - Hungarians in Slovakia (Slovak Hungarians), 2) *Reverse Mission* - main land Hungary (Hungarians in Hungary), 3) *Hungarian Diaspora Mission* - Hungarian diaspora communities in CEE (Hungarian Diaspora in CEE), 4) *World Mission* - Slovakia and world mission (Slovakia and other nations in the world).¹¹⁶³

6.3. Observations

Through looking at the various encounters of the agents in Slovakia, the following is striking. First, it became obvious that the PCK's missionary motivation in Slovakia was not relevant. Even though the diaspora Korean church in Vienna played a significant role at the first stages of missionary involvement in Slovakia, its impatience to see missionary results harmed the partnership in mission. It would have been much more relevant if the leadership of

¹¹⁶³ There are some possible and practical missionary efforts which may help the RCCS's "openness" 1) Reverse Mission - Mission to Main Land in Hungary. 2) Diaspora Mission - Mission to Hungarian Minorities in the CEE and world. 3) Church Plant and Church Revival for the Slovak Hungarians - Mission within Same Cultural Background in Slovakia. 4) Church Plant in Slovak Territory - Mission to Slovakia. 5) Youth Mission - Mission for the Youth. 6) Ecumenical Relationship - Active Relation with worldwide churches, especially in Asia and Africa. 7) Sending Overseas Missionary - Mission for Foreign Mission. Park Sung-Kon, "Diaspora and Missional Church: Challenging Issues of Missional Church in the Reformed Christian Church of Slovakia", presented paper at the Europe Diaspora Leaders Roundtable, Burbach-Holzhausen, Germany, on 9-11 February 2014.

the congregation had waited until the missionary learn some of the language, research the context, and build a personal relationship with the RCCS. Not everything was as mature or ready as the supporting congregation expected in the missionary context. The actual context did not match the agreement between the leadership of the supporting church and the leadership of the RCCS. The reason for this was a distorted understanding of missional ecclesiology, a functional understanding with strong church growth elements that was not related at all in getting to know the context. In general, this phenomenon is not different from the distorted understanding of missional ecclesiology among the Protestant churches in Korea. Ironically, this understanding of missional ecclesiology functions as the driving force which makes the local churches focus on individual church growth. Some Korean churches are tempted to participate in the missionary movement in order to brag about their exploits. This temptation may lead them to pursue human glory instead of God's glory.

Second, it is observed that adequate understanding of the context is crucial for doing missions in Slovakia. This notion can be applied to any mission field, but specifically the context of Slovakia. Slovak society has been rapidly changing since 1989. This has distinctly divided the generations and the cultures. Specifically, the RCCS, the PCK's main missionary partner, has preserved a different religious and cultural context within Slovakia. Their cultural and historical background is blended with a heartbroken and antagonistic history. This makes the context complicated. It is obvious, therefore, that the mission agents should participate in *missio Dei*, from a careful understanding of the particular context.¹¹⁶⁴ Moreover, it was also clear that understanding the context also has been emphasized by the Slovak interviewees and the agents of the local churches in Slovakia. The understanding of the church's history and theological tradition in a wider ecumenical perspective are crucial factors for building up a trustful relationship and mutual partnership.

Third, both agents have the spirituality of suffering and prayer in common. Throughout the church history in Slovakia and Korea, suffering has appeared as a special spirituality. In addition, prayer was also connected to common spirituality. This observation seriously questions the Korean church's general understanding of spirituality in Europe. It also asks the

¹¹⁶⁴ In this sense, I suggested six possible mission strategies for the RCCS. These strategies are not only for "the outsiders" (Etic View) who want to do missions in the Slovak Hungarians, but also for "the insiders" (Emic View) who are pastors and Christians in the RCCS, and who want to spread Gospel to the Slovak people. 1) Mission as "Heart-Curing". As minorities, the Slovak Hungarians experienced a heart-torn time since they lived in an unhappy situation, living in a country where their ancestors had reigned for 1000 years. They felt heartbroken with their tragic history. Therefore, trying to understand and listen to what they feel is the very first essential step to reach them. 2) Mission as "Hope-Giving". Upon escaping from the long and bitter communist period, Slovakia struggled to catch up with Western Europe in economic and social welfare condition. As a consequence, this has caused the society some harmful side effects, such as alcoholism, materialism, broken family, divorce, smoking and suicide. People are frustrated both physically and spiritually. So, giving them hope in Jesus is crucial missionary efforts. 3) Mission as "Gospel-Spreading". Preaching the Gospel to non-Christians or atheists are urgent in Slovakia. The church needs dramatic shift from the parochial ministry to the missionary ministry. At the same time, the local churches needs changing into a mission-oriented communities, going after the lost sheep with God's heart-torn love until they are found. 4) Mission as "Holy Spirit-Relying". Holy Spirit is the engine of missionary movement. The church with poor spirituality can't be a missional church. The RCCS rather evoke the diaspora spirituality, minority spirituality and marginal spirituality, confirming that God always used marginal groups, sojourner and people on the border. Living as minority is desperate, but living with rich minority spirituality, they will overcome any painful life in God's redemptive plan for the Slovakia. 5) Mission as "Barrier-Transcending". In fact, there are many barriers in the RCCS - between Hungarian and Slovak communities within the RCCS, the church and other churches in Slovakia. However, the RCCS needs to extend the boundary of its missionary endeavour throughout Slovakia. 6) Mission as "Missionary-Sending". The RCCS has not yet sent any official missionaries to the other countries. Sending missionaries can be one of the key solutions to promoting a mission-oriented church, and it will give the church challenging opportunity of working with other churches in the world". Park Sung-Kon, "Slovakia Gaehyukgyodanul Wihan Seongyo Jeonryak Yeongu" [A Study on the Mission Strategy for the Reformed Christian Church in Slovakia], D.Min. dissertation (Midwest University, 2009), 79-107.

PCK to recognize that the spirituality of the Christians and churches in Slovakia was never missing under communism. The communist period violated the right of citizens to freedom of religion until 1989. Despite this fact, there were some efforts to preserve religion and Christian traditions and value. Suffering and prayer, as the common spirituality, therefore, can be a common starting point from which the PCK should start doing mission with the RCCS and other Protestant churches in Slovakia.

Fourth, it is observed that it takes time for both agents to learn from each other. The PCK's missionary movement in Slovakia is "quite new" to the local churches in Slovakia. Furthermore, the PCK itself was "quite new" to the missionary movement in Slovakia. During the first stages of an encounter, both agents are apt to look for 'what the other needs.' The agents see each other through their own judgements and prejudice. The Slovak agents, for instance, seem to feel a theological superiority over Asia. This understanding is stronger in the context of local churches. The presbyteries seem to be concerned about the Asian pastor's preaching for their congregation. They even think that the quality of the Asian pastor is lower because the theology in Asia is not as advanced. This phenomenon asks for the active exchanging of the different agent's personnel, materials and youth groups through ecumenical partnership. It is also recommended that mission theology needs to be strengthened in the RTF to extend the scope of current Christianity and the contemporary trend of mission.

Other than that, it is also observed specifically that there is a lack of communication between the mission board, supporting church and individual missionary along with the lack of transparency in the process of sending the missionary.

VII. Revisiting the Missional Ecclesiology of the PCK in CEE

7.1. Summary of Findings

Even though the seed of *missional church* appeared before 2000, the term appeared early in the 2000s in Korean church. The Korean church has tended to identify ‘*seongyojeok gyohoe*,’ which can be translated both ‘missionary church’ and ‘missional church,’ to mainly refer to the church that either sends many missionaries abroad or has many mission programs. Its early use in the Korean church emphasized the accountability of mission in the church, rather than to the nature of the church. The understanding and implications of missional church have also been diverse. It has often been used as the means of church growth and church renewal in the Korean context. This was due to the Korean church’s reflection on the gradual decrease of church growth. The Korean church seemed to understand the missional church movement as a tool for church growth. The conversation of missional ecclesiology in the Korean context, therefore, originally started with the theological and practical search for the reason for the church’s decreased growth and negative antagonism from the Korean society at large. The conversation brought a new perspective to the relationship between mission and church. It helped the Korean church to rethink the church’s nature as being sent to a particular place and time. The Korean church, as a young church, made tremendous efforts in evangelism and church growth, which eventually led it to consider the context of society less. Missional ecclesiology, therefore, significantly helped the Korean church to consider the deeper theological and missiological identity of the church in mission. Yet, the term *seongyojeok* was obscure and unclear which was understood as ‘missionary,’ ‘missional’ or ‘missiological’. This was the primary result from different understandings of ‘mission’ within the different denominations of the Korean church.¹¹⁶⁵

Missional ecclesiology within the PCK has been discussed and practiced in the history of the PCK. Although the understanding of missional ecclesiology in the PCK was unclear and ambiguous, the significant shift of its understanding was traced through official documents and theological writings. The main shift was from the church’s mission to God’s mission, and from traditional evangelism to ecumenical partnership. Under this shift, the PCK laid a solid theological foundation for mission as such: a) *Missio Dei* was the foundation for the understanding of mission. b) Ecumenical partnership was the method of mission. c) The PCK focused on holistic mission. d) The focal point of mission has gradually shifted from church growth to the nature of the church. The PCK was greatly concerned about life, peace, justice and reconciliation through socio-political engagement. e) In relation with foreign mission, the PCK understood that mission was not just mere church transplantation. It emphasized church unity and partnership with other churches in the world e) The PCK, however, as with the tradition of the Presbyterian churches in Korea, also had deep concerns about church growth in the name of ‘church renewal’ and ‘missional church.’ Nevertheless, there were some discrepancies between official documents and non-official perspectives on mission. Although the PCK officially represented an ecumenical force, in practice, some of the church leaders,

¹¹⁶⁵ Chapter II.5.

pastors and laypersons preferred evangelical tradition, showing negative perceptions towards the ecumenical movement. With a holistic mission policy, based on the theological stance of an *evangelical ecumenicalism* and *ecumenical evangelicalism*, the PCK applied its wide understanding of mission to the foreign mission fields. The historical and spiritual heritages of Korean Roman Catholic Church, such as sacrifice and martyrdom are crucial to understand the whole picture of Korean Christianity.¹¹⁶⁶

The PCK's missionary endeavour in CEE has developed in diverse ways since the 1990s. The presence of the PCK's missionary movement in CEE began with the diaspora Korean churches in Europe and individual missionaries. Their commitment, fervent prayer, and sacrifice were crucial for the missionary endeavour. The PCK's missionaries sincerely tried to hold to the church's basic framework of the foreign mission policy, which focused on cooperation with the local church. The range and scope of the PCK's mission work in CEE was gradually extended from ecumenical partnership, to teaching missiology, humanitarian aid, sharing Korean culture, and ministering to the diaspora Korean churches. Its ecumenical cooperation, however, was confined with the Protestant churches which had already the mutual agreement of missionary partnership, so the missionary encounter with the Roman Catholic Church and the Orthodox Church, which have created the dominant ecclesial context in CEE, was very rare. Moreover, the PCK's concrete mission plan for CEE was lacking. Because the PCK's mission history in CEE was short, it concentrated first on sending missionaries to CEE when the closed Communist door suddenly opened. Since the PCK did not take the time to properly prepare for the missionary endeavour, the PCK started the missionary endeavour in CEE with many 'trials and mistakes'. The endeavour was characterized by suffering instead of by success, heavily dependent on the proficiency of the individual missionary. The missionary motivation came from the beliefs that the churches in CEE were empty during the Communist period and that no faith was practiced during that time. This motivation, however, did not greatly affect the local churches.¹¹⁶⁷

The major agents of the missionary engagement in the Czech Republic were diverse and complex on both the Korean and Czech parts. Among the Korean agents, especially between the mission board and individual missionaries, efficient communication was lacking. Moreover, there were differences between the mission board and mission committee regarding the mission agenda. The mission board's agenda was increasingly defined by authoritative factors and enforcing regulations which were not often welcomed by the mission committee. The mission board did not have a concrete mission plan for the Czech Republic. It was without a proper understanding of the context and contextual issues in the Czech Republic. Thus, the individual missionaries had the responsibility for the missionary endeavour, struggling to survive on the mission field, to contextualize their mission strategy, and to plan the mission work. Their double burden, one for the PCK and the other for the local churches in the Czech Republic, made them fragile. Prayer, commitment and suffering were highlighted as crucial missionary forces.¹¹⁶⁸ An understanding of the history and tradition of the Czech church was

¹¹⁶⁶ Chapter III.4.

¹¹⁶⁷ Chapter IV.4.

¹¹⁶⁸ The Czech agents were greatly affected by the Korean agents' prayer and commitment. The supporting church's missionary commitment also contributed to the shaping of the local churches' evangelic identity. In the same way, the spirituality of the Czech agents equally made a great impact on the Korean agents.

crucial for building a trusting relationship and mutual partnership. The reformation tradition of Jan Hus has penetrated deeply into the Protestant churches in the Czech Republic and the Roman Catholic Church lead the main religious atmosphere. With these encounters, the Korean and Czech agents affected each other through mutual learning and partnership. They equipped themselves as true learners of mission. The PCK, as “a young church”, learned from the accumulated historical missionary experiences of “the older Czech church”. The Korean community in the Kobylysy church offered the most relevant example of the diaspora Korean church’s contextualization. Ammi Europe, a short-term missionary team from the *Dongan* Presbyterian church in Seoul, conducted its missionary efforts in the Czech Republic mostly through partnership with the local churches. It functioned as a bridge between the different cultures and church histories, although the sending church’s motivation needed to be examined. The fruit of the mission was effective when the missionary agents of the PCK preached the Gospel in a respectful and humble way. The local churches in the Czech Republic, having had a far longer church history than the Korean churches, had already experienced the issues of church growth, evangelism and mission throughout their church history.¹¹⁶⁹

In Slovakia, the lack of communication between the mission board and the missionary also emerged. The lack of transparency through an appropriate process for sending missionaries caused distrust between the supporting church and the missionary. Although the diaspora Korean church in Vienna played a significant role during the first stages of missionary involvement in Slovakia, its desire for hasty mission results harmed an efficient missionary endeavour. This discrepancy resulted from a misunderstanding of the context. Thus, the proper understanding of the context was crucial for doing mission in Slovakia. Specifically, the RCCS, the PCK’s main partner, preserved a different historical and cultural tradition from the Slovak majority. The Roman Catholic Church has been the most influential in Slovak society in terms of politics, education and social care. As in the Czech case, understanding the church’s history and theological tradition were crucial for building a trusting relationship and mutual partnership. Both the agents from Korea and Slovakia had the spirituality of suffering and prayer in common. The spirituality of Christians and churches in Slovakia was never empty, even when they suffered severely during the Communist era. Suffering and prayer, therefore, were common spiritual factors from which the PCK might start mission work with the RCCS and other churches in Slovakia. The history of the encounter between the two agents was short and the encounter seemed strange to both agents. The agents viewed each other with their own judgment and prejudice. The Korean agents expected a rapid result from the mission work without recognizing that understanding the context and developing the mutual relationship takes time. The pressure coming out of a church growth perspective was detrimental for mission work. The Slovak agents seemed to maintain their theologically superiority over Asia. This warranted the active exchange of each of the agents’ personnel and material through ecumenical partnership. The emphasis on teaching mission theology in the RTF might relieve the prejudice and misunderstanding and help the RCCS to proceed with the further step of sharing and understanding.¹¹⁷⁰

¹¹⁶⁹ Chapter V.3.

¹¹⁷⁰ Chapter VI.3.

7.2. Summary of Claims

7.2.1. Results for the PCK

1) Missional Ecclesiology: from Functional to Theological Approach

The PCK generally understands mission to be an activity, although it partly admits that mission is God's. The PCK has focused on numerical church growth, which has been the case with other Protestant churches in Korea. Many local churches have followed any programme which might help with church growth. They have accepted and imitated any type of program for church development and growth without substantial theological or cultural reflection. The church growth theory often claims that churches must adopt certain practices if they are going to grow. This caused the PCK to develop its own functional missional ecclesiology, considering the church as a self-supporting church, a spiritual-renewal-driven church and a growth-driven church.¹¹⁷¹

In the extreme concern for the expansion of the church, mission has been manipulated and thus the essential nature of church has been lost. Mission should not be an alternative approach or a strategic method for church growth. Mission should not be used as a remedy for church renewal or growth since it does not confirm the validity of church growth. Missional ecclesiology does not support any church model because it does not teach strategies to obtain a bigger megachurch. Instead, it provides an invitation to reconsider not only the nature of the Triune God, but also the foundation and purpose of the church. It must be cautious of not being a functional missional ecclesiology. It is very necessary that the PCK reconsiders the nature of the church, by teaching, sharing and living out the Gospel in its own locality and context, and by shifting from the "church's doing" to the "church's being".¹¹⁷²

Missional ecclesiology, therefore, strongly asks the PCK to correct the perspective of church growth. The PCK should be concerned about the very nature of church. The functional missional ecclesiology of the PCK, with strong "church growth under stones" in its strong focus on evangelism, is challenged to strengthen its theological perspective, and to have a more holistic focus. It seems that the local-global direction of mission needs correction as it is not either-or, but and-and. These emphases are known in official circles, in missiological reflections, but it seems they need to be translated to the grassroots level in the PCK. Thus, another understanding of missional ecclesiology is needed, from a functional to more theological understanding.

Church growth does not guarantee a missional church. The growth of a megachurch does not always match what missional ecclesiology demands. Church growth focuses on numbers, using primarily a sociological perspective rather than a theological reflection on the mission of the church. Mission is never connected with the desire from, of and through church growth. Positive dynamic church growth has enabled the Protestant churches in Korea to carry

¹¹⁷¹ Lee Byung-Ohk, "Listening to the Neighbour: From a Missional Perspective of the Other", 23-63.

¹¹⁷² This is very similar to Michael Goheen's observation of Lesslie Newbigin's understanding of missional ecclesiology. Goheen argues that Lesslie Newbigin's missional ecclesiology is theological resources indebted to the mission is not merely one ministry of the church but defines the very nature of the church. Michael W. Goheen, "As Father Has Sent Me, I Am Sending You: Lesslie Newbigin's Missionary Ecclesiology", 345-369.

on their missionary responsibilities. However, that phenomenon does not adequately support the authentic missional church. They have neglected social responsibilities during the growth. The mission was church-oriented, just an extension of the churches.¹¹⁷³

The PCK's understanding of mission as church growth was grounded in the notion of the church, rather than God, as the primary agent in terms of mission.¹¹⁷⁴ The church's self-evaluation concerning the decrease over last decade pushed the church to make a new plan for church renewal and growth.¹¹⁷⁵ However, "Church renewal is not a matter of management, of organization, of searching for new methods, but a matter of being, of rediscovering identity in Christ, and finding ways for continuous receiving and passing on, so that the centre may be renewal".¹¹⁷⁶ In this respect, Rev. Son Dal-Ik, the former PCK moderator's remarks are extremely notable, "Mission is not the story of numerical growth; it is obliged to be a relevant model in context, not merely extending the numerical growth".¹¹⁷⁷ One of the constructive lessons that the PCK could gain from its missionary movement in the Czech Republic and Slovakia is that mission is not the mere efforts to plant the same church or to focus on church growth. The PCK needs to avoid the functional missional ecclesiology which attempts to apply mission for church growth and expansion.

2) Diaspora Korean Church: from Ethnic-Centered to Beyond-Ethnic Mission

The role of the diaspora Korean churches was extremely crucial for the missionary movement in the Czech Republic and Slovakia. They were motivating factors and crucial centres for the missionary movement. The diaspora Korean church in Vienna, for instance, played a pivotal role in the PCK's missionary endeavour in CEE. The Kobylysy Korean community in Prague also demonstrated an exemplary model of "church breathing with local church". The diaspora Korean churches in Ostrava and in Bratislava also tried to capably work with their partner churches in the Czech Republic and Slovakia.¹¹⁷⁸

It was necessary, however, for the diaspora Korean churches to be more contextualized in the local context. The new context of their "being sent" was totally different from "their sending" context of their homeland. They must exist as a missional church in a different context, questioning themselves as to why God had sent them to a particular place and time.¹¹⁷⁹ On this issue of contextualization, it is observed that the Kobylysy Korean community in Prague has eagerly tried to adapt and participate in the context of the Czech Republic. On the other hand, the diaspora Korean church in Vienna was inclined to keep a Korean ethnic community. The leadership of the congregation seemed to focus on church growth through extreme missionary zeal, which caused some opposition from missionaries who were supported by the congregation.

¹¹⁷³ Timothy K. Park, "The Missionary Movement of the Korean Church: A Model for Non-Western Mission", 29.

¹¹⁷⁴ Lee Byung-Ohk, "Listening to the Neighbour: From a Missional Perspective of the Other", 31.

¹¹⁷⁵ At the 99th General Assembly (2014), for instance, the PCK decided to initiate the church growth movement. The agenda was "Church Growth Movement-Partnership, Balance, and Continuity." It aimed to help congregations grow through partnership, balance and continuity; both megachurch and small-size church, urban congregations and village congregations. PCK, the Minutes of 99th General Assembly (2014), 31.

¹¹⁷⁶ Anne-Marie Kool, "From Marginalization to revitalization. Missiology's contribution to the renewal of theological curricula of theological institutions in Eastern European contexts", in Mihai Malancea (ed.) *Evangelical Mission in the Eastern Orthodox Contexts: Bulgaria, Romania, Moldova, Ukraine*, 9-37.

¹¹⁷⁷ *The Kidokgongbo*, Vol.2886 (4 February 2013).

¹¹⁷⁸ Chapter VI. 2.2., and Chapter V.2.2.

¹¹⁷⁹ Chapter VI.3.3.

Most of the pastors of the PCK considered mission as the factor of church growth. They understood that the relationship between foreign mission and church growth were closely related and were inseparable, since the two should go together in a cause and effect relationship.¹¹⁸⁰ This understanding was not so different from the diaspora Korean churches in the world. They were more deeply concerned with numbers, capacity and influence. Then, mission in the diaspora context would be manipulated only for church growth as often had been the case in the homeland. This point is well attested to by the fact that quite many dissertations have already dealt with this issue in terms of missional ecclesiology.¹¹⁸¹

So, the role of the diaspora Korean churches in CEE in terms of missional ecclesiology is to avoid the unwillingness to contextualize and cooperate, communicating the Gospel in a Korean way, and tending to impose on people the Korean culture and denominations. They should not depend on their establishing another church or denomination in their area. The missional ecclesiology steadily recommends that the PCK needs to be concerned with the particular time and place, asking why God has sent them in that actual time and to that place.

The diaspora Korean churches in CEE should extend the direction and content of mission from mission-oriented church to missional church, and from ethnic-centred to beyond-ethnic. The lack of contextualization among diaspora churches with their strong focus on Korean culture hinders cooperation with other churches. It leads to a ghetto mentality. The diaspora Korean churches need be more than a “church in Korean clothing” in a new context. They need to actively play the role of a ‘bridge’ for the Gospel, reaching out to the non-Christians in the host country, and to the other diaspora groups in CEE.

3) Missionary Motivation: from Self-Glory to God’s Glory

The Korean church’s missionary motivation was closely related to the expectation of rapid results from missionary efforts. Often the leadership of the supporting congregations expected rapid missionary results. They wanted a success story. Moreover, they tended to believe that the missionary results should contribute to their church growth. This endangered authentic missionary motivation. In the concrete case of Slovakia, it would have been much more relevant if the leadership of the diaspora Korean church in Vienna had waited until the missionary had learn some of the language, research the context, and built personal relationships with local churches. Not everything had been made ready as the leaders of the congregation expected.¹¹⁸²

This false motivation sometimes seriously functions as the driving force for church growth. Then, missionary motivation is always suspect without considering the relevant methodology for mission.¹¹⁸³ Missionaries are apt to focus on the tangible results of mission,

¹¹⁸⁰ According to the research, which was quite old but worth mentioning, almost 95% of the pastors in the PCK gave a positive answer concerning the close relationship between foreign mission and church growth. On the questionnaire, “What is the relation between church growth and foreign mission?” 57 participants out of 92 (62%) answered, “Foreign mission leads to church growth.” 30 participants (32.6%) answered, “They are related to some degree”. 5 participants (5.4%) answered, “They are not particularly related.” Hur Dal-Soo, “The Foreign Mission of the Korea Presbyterian Church (*Tonghap*)”, D.Min. dissertation (Asian Centre Theological Studies and Mission and Fuller Theological Seminary, 1987), 148.

¹¹⁸¹ Chapter I.4.

¹¹⁸² Chapter VI.2.2, and Chapter VI.2.7.

¹¹⁸³ This notion is very similar with what Samuel Escobar calls “managerial missiology” which firstly uses the statistical analysis as a way of measuring the effect of missionary action. This methodology was at the service of narrowly defined

with the expectation of a rapid outcome from the missionary endeavour. However, the effort faces considerable risk in that the missionaries have to depend heavily on the supporting congregation or depend directly on their senior missionaries' desires, since the relationship and authority of 'junior and senior' is very important in the Korean cultural context. Thus, the goal of mission work, including missionary motivation, is apt to be heavily influenced and set in advance by the leadership of supporting congregations.

The PCK should learn more concretely about the Slovak context in terms of their mission work. The expectation of a quick result in mission work should be reconsidered. If the outcome of the mission work exclusively belongs to the authority of the supporting congregation, then mission may lose its own characteristic. It is not mission any more. If the mission agents work only for their own pride and self-satisfaction, and when their efforts do not seem to be fair by those outside, then it is not missional. It may be manipulated only for church growth and degraded for the glory of the individual and success of the supporting church.

The PCK, therefore, should deeply reflect on its missionary motivation. It was very simple in the early stages of the PCK's history, only spreading the Gospel to all the nations with a spirit of clean evangelism. Instead, the current motivation seems to be distorted and perverted. It is anti-missional to attempt to acquire glory through fast mission work and success stories in a church growth perspective. Missional ecclesiology renounces any kind of distorted, human-designed mission, and it discards supporting the church's desires. Mission, at any case, should not be manipulated to get a success story. It is not to be exploited for the self-satisfaction of the denomination, church, supporting congregation or missionary. An extreme focus on the success of mission, with the expectation of a rapid outcome from the missionary endeavour, can stir the congregation to search for virgin soil where there are no missionaries from any other Protestant churches in Korea.¹¹⁸⁴ However, self-glory should be removed from the missionary motivation because mission is God's mission. The authentic missionary motivation should come only from the intention to participate in God's mission.

4) Understanding the Context: from Superficial to Thoughtful Understanding

As with other Protestant churches in Korea, the PCK's missionary endeavour depended heavily on the evangelism debtor's mentality. It helped to initiate, activate, trigger and provoke the missionary movement in CEE. It positively encouraged the supporting congregations and individual missionaries towards missionary endeavours. Sometimes it created the spiritual calling and self-theology which helped the missionaries and supporting congregations to continue the mission work at any cost and was the driving force to overcome any obstacles that they met in that missionary calling.¹¹⁸⁵

This emphasis on the evangelism debtor's mentality, by contrast, has often led to concern only for "sending", not "being sent". It has not primarily been concerned with *what*

concept of mission as numerical growth of the church, coupled with an insistence about an extreme evangelic accountability. Its origin is the programmatic approach to the task, which de-emphasizes the theological problems, takes for granted the existence of adequate content, and consequently majors in method. Samuel Escobar, "Evangelical Missiology: Peeping into the Future at the Turn of the Century", in *Global Missiology for the 21st Century: The Iguassu Dialogue*, William D. Taylor (ed.) (Grand Rapids, MI: Baker Book House, 2000), 109-112.

¹¹⁸⁴ Chapter VI.2.3.

¹¹⁸⁵ Chapter V.2.3.1., and Chapter VI.2.3.1.

the church is, but what the church does. In the PCK, *Seongyojeok* (which can be translated as “missional” or “missionary”) has been understood primarily by its connection to evangelism. *Seongyo* [mission] was directly concerned with evangelism or any program of evangelism. Eventually, *Seongyojeok Gyohoe* [missionary church] referred to the church which involved evangelistic efforts or conducted evangelical programmes.¹¹⁸⁶ This understanding resulted in an emphasis on the missionary-sending church and church planting. Thus, when those efforts were active and dynamic, the church was called a ‘missional church.’

Furthermore, the extreme zeal for evangelism sometimes ignores the context. The missionary calling causes the agents to maintain a distorted motivation, along with a wrong direction in mission. Their calling spirituality may blind them and keep them from learning the context. It may endanger and harm mutual partnership with superficial judgment. It plausibly directs mission in only one direction, from the individual’s side and not being concerned with the other side. It also may bring about individualism in mission, boasting proudly about numerical achievement and the numbers causing the missionary to be self-satisfied.¹¹⁸⁷

As was pointed out in the previous chapters, an adequate understanding of the context, including church history, tradition and culture, should always be gained before the action of evangelism.¹¹⁸⁸ The understanding of the context plays a significant role in enhancing a trusting relationship and mutual partnership. This notion was clearly documented in the interviews of individuals in the local churches in the Czech Republic and Slovakia. For the PCK, the encounter helped to widen its interest in Christian culture and its surrounding context in CEE. The PCK did not meet a Christian vacuum but a society deeply marked by a Christian culture in which social achievements and national constitutions have been intertwined with Christian ideals. Indeed, many had forgotten that CEE could be considered the birthplace of the modern missionary movement.¹¹⁸⁹

The zeal of evangelism, as one of the positive factors of the PCK’s Christian heritage, can function appropriately in the missionary endeavour when the Gospel, as the core content of the missionary efforts, is only translatable into a new context. Translating the Gospel, as the missionary effort of the PCK, would be more relevant when the PCK pays careful attention to the contexts and cultures.¹¹⁹⁰

The superficial understanding of the context might mislead both the missionary motivation and missionary endeavour. Instead, a thoughtful understanding of the context might build a trusting partnership. As a young church, the PCK needs sufficient time to study the context and to accumulate data through extensive research. The missionary context in CEE is different from any other place on any other continent. The church history has been long and

¹¹⁸⁶ Chapter II.3.2.

¹¹⁸⁷ This notion is valuable for the PCK’s missionary movement in CEE since it is very much similar with Peter Kuzmič’s assertion. As one of the leading missiologists in CEE, he strongly argues, “In the task of world evangelization, it will also require less competition and more cooperation, less self-sufficiency and more self-denial, less ambition to lead and more willingness to serve, less of the drive to dominate and more of the desire to develop”. Peter Kuzmič, “How to Teach the Truth of the Gospel’ in *Proclaim Christ until He Comes*, J.D. Douglas (ed.) (Minneapolis: World Wide Publication, 1990), 201.

¹¹⁸⁸ Chapter V.2.4., and Chapter VI.2.4.

¹¹⁸⁹ Anne-Maire Kool, “A Protestant Perspective on Mission in Eastern and Central Europe”, 2-3.

¹¹⁹⁰ This notion has always been greatly highlighted by other theologians. They emphasized the understanding of the context and translatability of the Gospel. Craig Van Gelder, *The Ministry of the Missional Church: A Community Created by the Spirit* (Grand Rapid, MI; Baker Books, 2007), 61-63, and Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 27.

Christian heritages are rich in CEE. The PCK's missionary endeavour in CEE, therefore, must be different from what it has used in Asian countries where the Christian culture is not mature.

5) Cooperation among Missionary Agents: from Distrustful to Trusting Communication

The lack of efficient communication among missionary agencies has emerged in the PCK's missionary movement in the Czech Republic and Slovakia. Quite often, one of the most serious criticisms of the Korean missionary movement is the lack of cooperation between the sending, receiving and supporting bodies. The team mission among fellow Korean missionaries and partnership mission with other ethnic churches was highly recommended, which was shown by the early Korean missionaries in *Shandong*, China.¹¹⁹¹

Unfortunately, the case of the PCK's missionary endeavour in the Czech Republic and Slovakia demonstrated the reality of distrust and misunderstanding between the mission board, mission committee, and supporting congregations. The mission policy from the mission board frequently was not drawn from a full understanding of the mission field.¹¹⁹² Quite often it was not transparent either. There was serious distrust among the missionaries working in CEE, which mainly originated from unclear, insufficient and inadequate decisions from the mission board.¹¹⁹³ This phenomenon seriously calls all agents of the PCK's missionary endeavours to be missional: the structure of the mission board, the leadership of the supporting congregations and naturally the self-theologizing calling of missionaries.

Therefore, recovery from distrust between the mission board and missionaries is demanding. The body of the mission board needs to be missional as well. The mission board of the PCK is also placed in the context of the church, employing a particular church governing system of the PCK. Its work and support is a crucial part of the mission. The shape of the structure and their efforts are also under the authority of the working God. Its mission policy has sometimes been criticized by missionaries on the field because its plans are too theoretic or unrealistic. This criticism is mainly due to the distrust and miscommunication between the mission board and missionaries in the field. The process of recruiting, supporting and dispatching the missionaries should be transparent, clear, and unbiased. Keeping authoritarian leadership harms unity, and it may eventually lead to the lack of partnership.

Missional ecclesiology embraces not only what the church is or what the church does, but also how the church is organized.¹¹⁹⁴ The role of the staffs, the structures of their working system, and the process of making a mission policy should be reflected, reformed, and redefined in the wider spectrum of missional ecclesiology. All of their works, services, commitments, sacrifices, and supports should be properly manifested in the light of missional ecclesiology. Mutual solidarities and removal of distrust among the Korean agents in CEE are strongly recommended for a relevant mission. Cooperation from distrustful to trusting

¹¹⁹¹ Timothy K. Park, "The Missionary Movement of the Korean Church: A Model for Non-Western Mission", 29-30.

¹¹⁹² Recently, this notion was reaffirmed by one of the PCK's missiologists. Cho Hae-Lyong, "PCK Seongyo Eodiro Gagoitna?" [PCK Mission, Where to Go?], *The Kidogkongbo*, Vol. 3021 (2 December 2015).

¹¹⁹³ Chapter V.2.2.3., and Chapter VI.2.2.4.

¹¹⁹⁴ This notion is similar with the Kyle Small's assertion. He argues that the church and its polity should be relational not controlling, organic not static, contingent not bureaucratic, possible not limiting, and forming and reforming not standard and Biblicist. See, Kyle J.A. Small, "Missional Ordered Ministry in the Evangelical Covenant Church: Moving Toward Apostolic Imagination", in Craig Van Gelder (ed.) *The Missional Church & Denominations: Helping Congregations Develop a Missional Identity* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2008), 228.

communication, with intimate partnership, participating together in God's mission, may help to reduce the anti-missional mind set.

7.2.2. Results for Protestant Churches in the Czech Republic and Slovakia

1) Partnership with Asian Churches: from Indifference to Inclusiveness

Partnership with Asian churches through openness and understanding is one of valuable results for the churches in the Czech Republic and Slovakia. Although the encounter is still in its early stages, it has greatly contributed to the church's openness. This is due to each church learning from the other. With the continuous and regular encounters with the PCK's missionary agents, for instance, the local churches in Slovakia experienced a "different" and "other" church from Asia. The experience became gradually "common" and "same", and finally it bolstered openness and inclusiveness.

Both agents have a commonality on the ethnocentric church. The encounter also probably helped to break the ethnic-focused identity. The RCCS has been struggling with its identity problem which has been a critical issue in the ethnic church. These encounters encouraged the RCCS to recognize its deeper original identity as a missional church, asking itself for the reason why God moved to this venue at this particular time. When the identity of the RCCS, which has both Hungarian and Slovak congregations, firmly stands in God's redemptive design, it can then play a crucial role as a spiritual bridge between and among the people of Slovakia. It can break through the walls that stand between the different ethnic groups.¹¹⁹⁵ Its model would not only affect other Hungarian minorities in CEE, but may also demonstrate a challenging example for diaspora Christian communities all over the world during a time of movement, mobilization and immigration. The RCCS can function as a bridge between two cultures, peoples, boundaries and languages. Its location would not be on the margins, but at the creative centre. For creating a new missional community, therefore, the RCCS needs a new identity, a new nature, a new calling, and a new responsibility, since God gave it a new context and a new opportunity.

It is quite remarkable to note that throughout the PCK's encounter with CEE, some common theological issues have been discovered.¹¹⁹⁶ The two parties, the Korean peninsula and the region of CEE, both experienced Communism and both churches' current context is under secularism. In confronting the Communist regime, suffering and prayer as distinct types of spirituality were seen as common issues. These common issues have greatly affected the present society. Especially for the RCCS, identity and reconciliation are vital theological issues just as they are in the Korean peninsula and society. This historical commonality supports mutual understanding and create a sympathetic relationship. In the Czech church, the

¹¹⁹⁵ This notion is very similar with Dorottya Nagy's argumentation, mentioning, as almost same case, on the contribution of Lutheranism to society in Transylvania. She highlights that Lutheranism in Transylvania has the potential for offering a major theological forum where inter-ethnic living together could be evaluated and explored with responsibility and mission for the people of Transylvania which considers ethnic diversity not as *maius malum* but *maius bonum*. Dorottya Nagy, "Minorities Within Minority: The Contribution of Lutheranism to the Richness of Inter-Ethnic Living Together in Transylvania (Romania)", *Exchange* 36 (2007), 397-409. In this article,

¹¹⁹⁶ Chapter VI.3.

Communist issues (North and South Korea) and in the Slovak church, the suffering and identity issues (Japanese Annexation) are clearly in common with the PCK. More concretely, the missiological issues of the Communist regime, suffering, healing, peace, reconciliation and identity are the sub-categories that can be further discussed when the churches in CEE tries to further its encounters with Asian churches.¹¹⁹⁷

2) Christian Heritage and Mutual Learning: from Preserving to Sharing

Mutual learning and sharing Christian heritage are another valuable results for the churches in the Czech Republic and Slovakia. The encounter claims for sharing thorough mutual learning. The church history and Christian heritage in CEE are much longer and richer than that of Korea. The diverse churches of different theological traditions have accumulated their peculiar missionary resources throughout their church history. These valuable things, however, are not to be confined to their own theological wealth as self-experienced. Rather it would be worthwhile when they are to be shared to other churches in the world, specifically to young Asian churches.

At the early stage of the PCK's missionary encounter in CEE, the agents saw each other through their own judgements and prejudice. The Slovak agents, for instance, seemed to feel a theological superiority over Asia with strong Reformed theology. This understanding was stronger in the context of local churches. The presbyteries seemed to be concern about the Asian pastor's preaching for their congregation. They even thought that the quality of the Asian pastor was lower because the theology in Asia was not as advanced. It was comfortable for them to be a teacher than a learner of theology when they encountered with Asian churches and other part of globe. This misunderstanding of theological superiority, however, was relieved while active sharing and exchanging of the different agent's personnel, materials and youth groups through ecumenical partnership.¹¹⁹⁸

The positive experience of church growth in the PCK may help church renewal in the Czech Republic and Slovakia. In particular, secularism and indifference to religious belief has prevailed in the Czech Republic. The disappointment in institutional churches is growing. In this situation, Czech churches have always had great challenges to Christianity and church growth. The Korean church experienced unforgettable dramatic church growth, and those resources can be shared with the churches in the Czech Republic, which have gradually lost their essential zest and the freshness of the Gospel.

If the PCK is to contribute to evangelism in CEE, a critical part is the evangelical-spirited seedbed of its character which is the peculiar, distinctive and specific asset that God endowed the Protestant churches in Korea. The positive evangelical opinions are not to be ignored in mutual learning. They gave innocent and pure faith to Christianity in Korea. The

¹¹⁹⁷ According to Prof. Dr. Lim Hee-Kuk, a church historian at PUTS, the PCK's missionary effort and partnership in Europe has gradually been extending from West to CEE. In a special contribution to Kidogkongbo, about the summary of the Hun-Han conference, on 22-23 October 2015 at the Debrecen Reformed Theological University 2015, he picked up on common theological issues between Korea and CEE (especially in Hungary). He pointed that the two countries commonly experienced the suffering from the Big Power countries, nationalism from the event, and division of the nations. From that common experience, he also points out common theological issues, such as suffering, martyrdom, forgiveness, reconciliation and diaspora. Lim, Hee-Kuk, "Special contribution to the summary of Hun-Han Conference", *The Kidogkongbo*, Vol.3018 (14 November 2015), 22.

¹¹⁹⁸ Chapter VI.2.7.1., and Chapter VI.3.

context of CEE, from the observation in the case of the Czech Republic, is not considered post-Christendom but rather a pre-evangelistic situation.¹¹⁹⁹ This means that the PCK, as a young church which still vividly remembers its expansion of evangelism, can significantly contribute its “self-experienced-evangelism” to the churches in CEE, not only in a post-Christendom but also in a pre-evangelistic society. In this way, the PCK can support, balance and combine both its ecumenical heritage and its evangelical legacy for the churches in other parts of globe.¹²⁰⁰

Since the PCK’s missionary endeavour in the Czech Republic and Slovakia has a short history, it is natural that the encounters between the agents from both sides resulted in quite many ‘understandings’ and ‘misunderstandings’. For confidential and authentic partnership in mission, however, the level of understanding should reach for “sacrifice and humility”. The partnership needs to enter a deeper stage of “understanding and learning”. For the churches in CEE, it is not enough for them to only “understand” the Asian churches. As one biological body of Christ, they can be ready to “feel sick and happy” together with Asian churches. Instead of trying to maintain a feeling of superiority, they need to encourage the missionary movement from Asian churches, considering them as valuable partners for the God’s mission. Practically, they are asked to allow the sharing of their church buildings with the diaspora Korean churches and other minority Christian community for Sunday worship services as the same biological body.

3) Transformative Agent in the Society: from Traditional to Missional Church

The local churches in the Czech Republic and Slovakia claim to be called by the Triune God. The missionary responsibility for spreading the Gospel, expanding God’s kingdom and participating in the context is necessary. They are missionary agents who eventually need to participate in God’s mission to transform the society where they have been sent. With understanding of the context, they would be encouraged to have a missionary vocation and keep a missionary identity. In Slovakia, for instance, the RCCS’s role for reconciliation and peace between the Hungarian and Slovak people seems to be crucial as the Korean church also has a crucial responsibility for the reconciliation between South and North Korea. Its complex situation is the challenging issue of missional church in diaspora context. The church needs to consider the contemporary situation in terms of the redemptive plan of God, who is still working for the salvation and re-creation of all people and nations. With this new perspective, the tension of the context would be relieved, and the RCCS could shift dramatically from a “traditional Christian community” to a “missional community” in Slovakia.¹²⁰¹

In becoming a missional community, a theological foundation of mission is highly necessary, since the lack of a mission theology might bring about the lack of understanding of the church’s nature and essence. For this reason, mission studies should be emphasized in the

¹¹⁹⁹ Chapter V.2.4.2.

¹²⁰⁰ This notion has been greatly highlighted by both Korean and Western theologians. Keum Joo-Seop, “Shift of Centre of Gravity for the Ecumenical Movement? WCC Busan Assembly and the Korean Churches”, 66-67; Ahn Kyo-Seong, “The Growth of the Ecumenical Movement in Korea, From Edinburgh to Busan”, in *Korean Church, God’s Mission, Global Christianity*, 212-219; Daniel S. H. Ahn, “The Bible in the Korean Church,” in *Korean Church, God’s Mission, Global Christianity*, 85-92; Lee Young-Hoon, “The Holy Spirit Movement: Charismatic Tradition in Korea”, in *Ibid.*, 57-70; Todd M. Johnson, “Korean Christianity in the Context of Global Christianity” in *Ibid.*, 71-84. Kang Wi-Jo, “Church, State and Christian Mission in Legacy of Western Mission and Future of Korean Mission”, *MAT* Vol.23 (2009), 24-25.

¹²⁰¹ Chapter VI.2.4.2., and Chapter VI.2.7.3.

RTF and it could significantly serve the faculty. The emphasis of mission theology in the RTF may help the RCCS to proceed towards respecting others equally for mutual understanding and partnership. It also could extend the scope of current Christianity and the contemporary trend of mission. It naturally moves the RCCS towards missional church. It is also same case in the churches of the Czech Republic that mission theology contributes to a contextual understanding, helping them to equip and maintain strong missionary identity.¹²⁰² Thus, the churches in the Czech Republic and Slovakia, as crucial missionary agents in the society, are called by Triune God, and they have a missionary responsibility to transform the severely individualized and secularized society.

7.3. Practical Implications and Recommendations

First, the PCK should confess God as the initiator and owner of mission. Although this point has been sufficiently emphasized in the church's official documents, it has not been adequately manifested, understood, practiced and applied on the mission field. Missional ecclesiology legitimately demands that the PCK should share a common understanding of the Trinitarian God (*Missio Dei*). God's mission should be the centre of the church's mission. The church's mission cannot be verified without practicing God's mission. Church growth should not be the missionary motivation or the aim of the missionary. God initiates, directs and leads the mission. The PCK must confess that God himself is the missionary. He has been, is, and will work for all the world in the whole history of human life.

Second, the PCK should create a relevant mission theology. Its missionary endeavour should be examined and verified by firm mission theology. Like other Protestant churches in Korea, the PCK is apt to practice the Great Commission without a deep consideration for the theology. It can be expressed as a young church's evangelistic zeal and energetic diligence. But it did not work in long-term missionary efforts. The churches in CEE were not easily influenced by only enthusiastic action. Christianity in CEE has existed much longer than that in Korea and the theology in CEE is more advanced. It is necessary, therefore, for the PCK to approach missional ecclesiology as theological understanding rather functional understanding. The functional missional ecclesiology met with difficulty in CEE and it worked only partially. In the encounter with different levels, it was realized that the translation of the Korean understanding of missional ecclesiology in CEE revealed a reductionist understanding. The PCK's missionary movement in CEE will be relevant only when its mission theology is acceptable to the churches in CEE. Its missionary endeavour should be understandable to the theology of mission from the CEE perspective.

Third, the PCK should be concerned not only with the church itself, but also with what is around the church. This statement asks the church to focus on the context where it exists. In a cross-cultural mission, it should learn the context of the mission field. Proper contextual understanding helped the Korean agents' relevant mission work in Czech Republic and Slovakia. The existing image of CEE from the PCK was corrected in the course of the encounter by a proper contextual understanding. Furthermore, in a home mission, the PCK

¹²⁰² Chapter V.2.7.1.

should be concerned with the social context. Ironically, while the foreign missionary movement was relatively active during the 1990's with the development of mega-churches, church growth through domestic evangelism has been almost stagnant. It has also become difficult for Korean Christians to share the Gospel because of the severe 'fixedness' of indifferent, negative, and hostile attitudes toward Christian evangelism in their own society. This was chiefly caused by the church's lack of understanding of the church's nature as being salt and light in the society.

Fourth, it is recommended that the PCK continue towards church unity and partnership with other churches in CEE. The function of missional ecclesiology causes the connecting of churches within God's mission. It brings different factors together: mission and church, traditional churches and mission organizations, Christian Western and non-Christian non-Western, older Churches of the West and younger Churches of non-Western countries. This disjunction could be bound by God's mission. The different churches, with a solid theological foundation of *missio Dei*, could enter deeply into the mystery of God's ongoing action for the universe, in different contexts. Then God's missionary story would be fruitful, diverse and multidimensional. The church's unity and ecumenical partnership in the body of Christ was absolutely essential in the missionary encounters between the PCK and the churches in the Czech Republic and Slovakia.

Fifth, the evangelical identity of the PCK should not be lessened in its ecumenical policy. The ecumenical movement undoubtedly helped the PCK to acknowledge other churches in the world and to consider neighbours and society when it focused on only church growth. With a firm ecumenical mission policy, the PCK could extend its partnership with churches in CEE. The PCK's missionary movement in the Czech Republic has demonstrated an exemplary model of mission partnership within an ecumenical spirit. The exchange and visits of the church leaders gave productive opportunities to learn from and experience other churches. The case of Slovakia has also been observed to be in keeping with the PCK's ecumenical policy. The ecumenical character has been actively discussed, developed and fully identified with the PCK's mission policy.¹²⁰³ The ecumenical spirit has positively broadened the aspect, scope and concept of mission within the PCK. The positive opinions of ecumenical policy must be carefully and thoughtfully respected. Nevertheless, the evangelical identity of the PCK should not be lessened in its ecumenical policy. It should be equally and continually highlighted. The PCK has focused on conversion and evangelism as its priority in mission since its foundation. It implicitly testifies that the church's main theological foundation strongly stands on the evangelical tradition with an ecumenical spirit. The ecumenical-oriented mission policy can be more relevant when the policy is agreed to by the grass-root congregations.¹²⁰⁴ This mission with an ecumenical spirit embraces not only the visits of the representatives and

¹²⁰³ This character was reaffirmed at the Ecumenical Mission Forum which was organized by the Ecumenical Committee of the PCK, on 24-26 February 2014, at the Honam Theological Seminary. 24 missionaries, ecumenical partners from foreign countries, missiologists, local pastors, staffs of the PCKWM and Ecumenical Committee attended. They reflected upon the church's ecumenical mission and self-examined that "...We reaffirmed the importance of the organic partnership with the mission policy and direction of local churches in mission field". And they stressed the principle of ecumenical mission, stressing that "We fully identified with full reflection on our ecumenical mission. We must confess that the essence of mission is to participate with the Trinitarian God who is the initiator of mission, and that is not church's strategy; to respond the calling from God...". PCK, the Minutes of 98th General Assembly (2014), 733.

¹²⁰⁴ It seems that there is a minor discrepancy between the church and local congregations on the PCK's ecumenical-oriented policy. Some district presbyteries seriously raised questions about the cooperation with the Catholic Church and WCC, and the debate is still in process even though it does not seem to have risen to the surface.

theologians, but also the efforts of active sharing of church history and pastoral experiences among the local pastors and youth in the local congregations.

Sixth, the PCK should humbly learn from the churches in CEE. The PCK is asked to recognize that doing mission is learning mission. This learning process of missionary endeavours might evoke mutual learning. In the CEE context, mission does not mean bringing heathens and new heathens to Christ, as if there had been no Christian church there during Communists periods. It is not true that Christian faith had largely died at that time. The PCK needs to fully understand that for centuries millions of people in CEE have worshiped Jesus Christ. The Christian heritage is abundant in CEE, and it has penetrated in different churches, such as the Roman Catholic Church, the Orthodox Church, the Czech Brethren Church, the Evangelical Lutheran Church, the Reformed Church, the Pentecostal Church, the Charismatic Church and other Protestant churches. There are many valuable things to learn about the Christian attitude, morality, culture, reformation theology and spirituality in the churches of the Czech Republic and Slovakia. So, it is not recommended that the PCK try to directly transplant church growth and the PCK's spirituality into the context. Rather, it is highly recommended it works toward understanding the context and building the relationship. The attempts to repay the 'evangelism debt' which came from the valuable heritage of the previous Western missionaries to Korea should carefully be practiced in a completely different and new mission context in CEE.

Seventh, developing a common spirituality between CEE and Korea could help in developing a common missionary identity in a different context. It is observed that both agents have in common the spirituality of suffering and prayer. Throughout church history in CEE and Korea, suffering has appeared as a special element of spirituality. They both experienced communism which persecuted them for their faith and endangered their Christian identity. In addition, prayer was also connected to this common spirituality. When approaching hardship throughout their histories, they both prayed to overcome the difficult situation. Naturally, the encounters of spirituality have influenced the other. The agents of churches in the Czech Republic and Slovakia learned from the Korean agents about fervent prayer. The Korean agents were challenged about deep faith and perseverance by the churches in Czech Republic and Slovakia. This commonality can function as a contact point when the two churches and Christians encounter one another.

Eighth, the role of missionaries should be crucial and should function for the relevant missionary endeavour. They negotiate between and with the two parties to whom they relate: the sending party and the receiving party. They are sent by the PCK but actually work with the other church. Thus, the missionaries operate in an "in-between" space and their position is very fragile and vulnerable.¹²⁰⁵ The two parties require different things from the missionaries. They would like to see the success, the tangible results, and the fruit of the work of the missionary. But these results might not be spectacular nor success stories. The two parties see the missionaries as the main persons responsible for what happens or what does not happen on the field. This is the burden of the missionaries. In this respect, the missionaries have dual responsibilities: to witness the Gospel in a new context and to transfer the history and church heritage to the churches' homeland. They function as a bridge and sometimes as a negotiator.

¹²⁰⁵ This idea originated from a private conversation with Nagy Dorottya though an e-mail contact on 29 December 2015.

Standing “in between” is difficult, but a very important position. Their function is crucial to bridge the different expectations and to diminish the misunderstanding of each other during encounters. Specifically, the PCK’s missionaries need to be careful when they do mission in CEE. They learned that their mission work and ministry should start from the strong theological background of *missio Dei* and with mutual partnerships among local churches. They also learned that the proper understanding of the context helped their relationship with local churches to be confidential and trusting. The attitude of the humble learner make the Gospel they want to spread to the CEE more translatable, understandable, and acceptable. They should be careful not to boast about the success story of the home church which the local church does not want to hear. Instead, they should try to share the common understanding about the peculiar church history, culture, commitment, martyrdom and common Christian values which God worked into the CEE country and into the people of Korea. Their commitment, suffering, prayer and real life should be acceptable to both parties. The learning process from these encounters should be an ongoing effort. The encounter might cause different reactions. But these reactions must not be final or based on prejudice. Rather, they should be the starting point for proceeding and developing a relevant missional ecclesiology for both. The misunderstanding of each other’s actions should not be concluded as “misunderstanding”, but categorized as “a lack of understanding”. Thus, both parties should look at this process as important. The missionary is at the centre and is axial to this process.

7.4. Final Remarks

The PCK’s missionary movement in the Czech Republic and Slovakia has positively shown the model of mission. As with other missionary agents, the PCK has contributed to the renewal of churches in the Czech Republic and Slovakia and in the transformation of the society. The PCK’s missionary endeavour has struggled, suffered, and been endangered because the missionary journey was young, inexperienced and elementary. With the possibilities of promoting an ecumenical partnership with the Orthodox Church, maximizing the diaspora Korean churches’ missionary identity, sharing the lessons learned about church growth, and reaching the Romani community, the PCK would fulfil many of active missionary imaginations in CEE.

Analysing the missionary endeavour of a denomination in terms of its understanding of missional ecclesiology is a relatively new field of study. Moreover, non-Western to Western missionary endeavours in CEE are still in their infancy. Nevertheless, evaluating and assessing the missionary movement in terms of missional ecclesiology increases the understanding of the *missio Dei*, the Triune God who is working as a missionary. The PCK’s missionary endeavour in CEE has affected not only the people and the churches in CEE, but also the supporting churches, mission board and the PCK itself on a fundamental level. Reflecting on its missionary movement in CEE, focusing on the outcomes and results, and on the successes, failures, struggles, hardships, and even pride, the accumulation of missionary efforts should be examined and evaluated for the development of a relevant missional ecclesiology.

If the PCK claims to be a missionary church, emphasising the spreading of the Gospel through the “church’s doing” for the world, then it is high time for it to be consistently a

missional church by focusing on the nature of church through the “church’s being” for the world. The PCK should develop the concept of mission in a wider aspect. Mission does not include the increase in numerical church growth, but participation in God’s mission. The PCK has a valuable Christian heritage of missionary commitment, prayer, and devotion which significantly contributed to the unprecedented church growth in the history of world Christianity. With this advantageous heritage, the PCK needs to enhance its missionary character toward the world church. The PCK should be very cautious of not just working to expand and plant individual churches, but share its Christian history with the other churches of the world in which the Triune God is also working. Moreover, the PCK, with its ‘*evangelical ecumenicalism* and *ecumenical evangelicalism*’, theological identity, needs to continually develop a holistic missiology, integrating and embracing both evangelical and ecumenical theology.

As a successor and partner of the Western missionary endeavour, the PCK has taken its missionary role during the last 25 years to CEE. The lessons learned through the encounters with churches in the Czech Republic and Slovakia are beneficial and valuable missionary assets and resources. They can create a new understanding of missionary vocation and missional ecclesiology. They can help in evaluating the methods of the PCK’s missionary movement all over the world. Meanwhile, a deep reflection on the methods of its missionary endeavour in the Czech Republic and Slovakia is necessary for the coming years. The missionary endeavour should not be understood as something that influences or begins from the stronger to the weaker, from a majority to a minority, from the rich to the poor, like a wave of power; it is service with humble and respected practice. The service should be translatable to, agreeable with, and acceptable within the context. It is a process of learning and sharing. The sending process is not only part of the church’s missionary journey to the nations, but is also a process of self-purification undertaken by the church itself.

With this understanding, the PCK needs to reconsider its missionary endeavour in CEE. The missionary activities should not be confined to financial support and exchanging visits of high-level church staffs. Mere financial support may create a giver and receiver mentality and the exchange of visits may end up being one temporary event. Any kind of mission, without God’s love, without Jesus’ way, without leaning on the Spirit, is not authentic or credible. It is not preferable for the PCK to just repeat the actions of previous missionaries from other continents. It is a new context. The new context brought challenges to the PCK. A functional approach of missional ecclesiology is not preferable to the CEE context, either. With relevant missional ecclesiology, the PCK needs to abdicate its monopolized and distorted understanding of mission. The PCK, having attempted to be a *Seongyojeok Gyohoe* [missionary church] since its foundation, needs to construct not only a “mission-doing church” but also a “being-mission church”, not only a “missionary sending church” but also a “being missional church”. At the same time, missional ecclesiology appropriately calls for the churches in CEE to open and accept a new understanding of God’s mission from another part of the globe.

The study has dealt with an extremely small part of an immature and inexperienced missionary movement in Czech Republic and Slovakia from a young church of a non-Western country. However, it may offer a dramatic opportunity for many other churches in the world, either Western or non-Western, to re-examine their concept of church and calling to participate in God’s amazing and redemptive plan for the world. The encounter teaches about different

contexts, diverse cultures and other church histories within the common theological basis that both parties are to participate in God's mission, recognizing that God always has been working to, for and within the context of different parties.

The PCK understands that mission is God's mission. Mission is not merely the transplanting of Korean culture or denominations. Mission works are to be fulfilled by sincere partnership with the local churches in a respectful and humble way. It emphasizes holistic mission, confessing that winning souls and social salvation cannot be separate, keeping with both evangelical and ecumenical perspectives. This is the main kernel of the PCK's understanding of missional ecclesiology. Every notion, however, is meaningful and valuable only when those crucial points are to be practiced in any particular time and place, home and aboard, Korea and CEE, as acceptable within the context.

The common missiological themes between CEE and Korea can be further developed and shared in different contexts in the world. A deeper and more extensive study of the common theological and missiological issues is recommended.¹²⁰⁶

¹²⁰⁶ Through the research, some theological and missiological issues which have been in common between the churches in Korea and CEE, were discovered such as communism, secularism and nationalism. Under those common issues, some sub-categories of missiological issues have also been found, such as reconciliation, peace, identity, prayer, suffering, healing and spirituality which are crucial issues in contemporary mission in other part of the world. Therefore, the sharing of the common resources and experiences between the two parties may offer a valuable insight into the similar contexts of many other countries.

GLOSSARY OF TERMS

Ban Seongyojeok Seongyojeok Gyohoe [Missional Church with Contra-Missional Church Structure of Missional Church] refers to the church which superficially pronounces itself as a missional church, but practically it does not have the structure of being missional church, or does not function or practice the contents of missional church.

Europe Seongyosahoe [Euromission PCK] a mission society of the PCK's missionaries in Europe which aims to enhance the PCK's Europe mission both theologically and practically.

Haeoe Hanin Gyohoe [Diaspora Korean Church] The Protestant Korean churches scattered around the world, geographically living outside the homeland.

Hanimui Seongyo [Missio Dei] The mission of God. The central focus of missiology.

Huwon Gyohoe [Supporting Congregation] local churches or organizations which support the missionaries and their mission work with prayer and financial aids.

Keumyo Cheolya Kido [Friday Night Vigil Prayer Meeting] a prayer meeting on Friday night which often lasts into early morning Saturday in the Korean church.

Saebyeok Kido [Dawn Prayer Meeting] a prayer meeting in the early morning, at five o'clock in general, in the Korean church.

Sege Seongyo Bonbu [Mission Board] head office of the mission department in the PCK that is PCK's world mission department. It trains, dispatches, and cares for the PCK missionaries in the world.

Seongyo [Mission] God's redemptive plan for the world. It refers to the central purpose of God or God's people.

Seongyohak [Missiology] The study of *missio Dei*, the mission of God. It includes not only God's intentions, revealed precedents in scripture, but what has occurred and occurs in the accomplishment of this mission.

Seongyojeok [Missional] mainly concerns *missio Dei* and the church's participation in God's mission.

Seongyojeok Gyohoe [Missional Church] is an understanding that the church is missionary by its nature since God is a missionary God. It tries to participate in the *missio Dei*. It deeply concerns the nature of the church as mission. It considers the church as being sent into the world in particular time and place.

Seongyojeok Gyohoe [Missionary Church] a church with a high concern for missionary sending and mission projects in the church activities. In Korean context, it is committed to the Great Commission, evangelization, and multiplying the disciples.

Seongyojeokin Gyohoe [Mission-Oriented Church] a church which puts mission as the priority among the other church activities.

Seongyogeok Gyohoeron [Missional Ecclesiology] a theological reflection on the nature of the church in the perspective of mission. It naturally pursues the connection between church and mission and how the two are related each other. It is not only a theological understanding of the church, but also a deeper understanding of mission in terms with the church. Ecclesiology and missiology are not separate theological disciplines but are interrelated and complementary. It is the study of mission, starting with *missio Dei*, and it extends to the nature of the church as

well as the accountability of the church within the contemporary time and particular place. It focuses, therefore, on the church's nature and its participation in God's mission in the world.

Seongyohoe [Mission Committee] referring to a territorial division by the PCK mission board for efficient mission work and administration, for instance, "mission committee of Central and Eastern Europe," or "mission committee of East Asia"

Seongyosa [Missionary] a person who was trained and sent by the PCKWM. According to its regulation, there are three types of missionaries a) diaspora Korean church, b) cross cultural mission, c) and ecumenical partnership.

Seongyo Sayeok [Mission Work] any kind of specific mission works, programmes and projects which are attempted by the missionaries or supporting organizations.

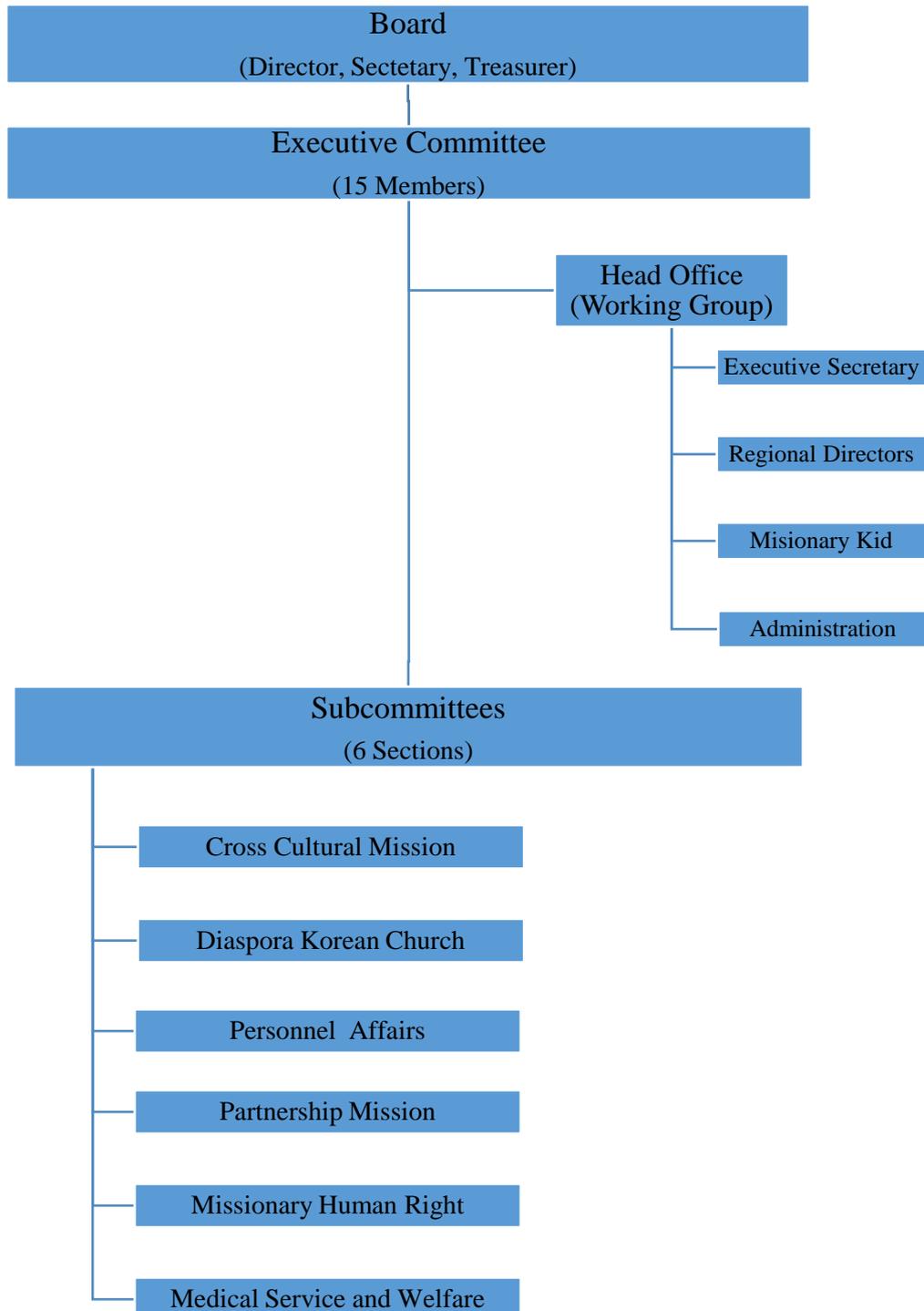
Seongyo Daehak [Mission Conference] regular mission conferences organized by the PCKWM to recruit missionaries and enhance the mission-spirit among the congregations of the PCK.

Missziói Gyülekezet [Missionary Congregation] a small or newly started congregation which is not financially self-supported with a small number of church members.

Missziói Lelkész [Missionary Pastor] a pastor who ministers for the missionary congregation or who has accountability for a special missionary part of the church or the congregation's missionary activity.

APPENDIX A

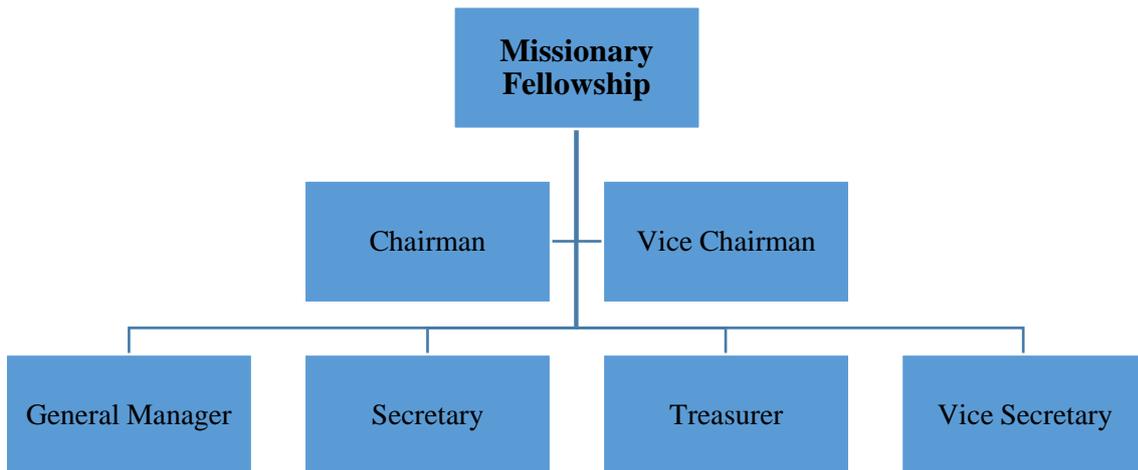
THE STRUCTURE OF THE PCK WORLD MISSION DEPARTMENT (Source from the Minutes of the PCK's 98th General Assembly, 2013)



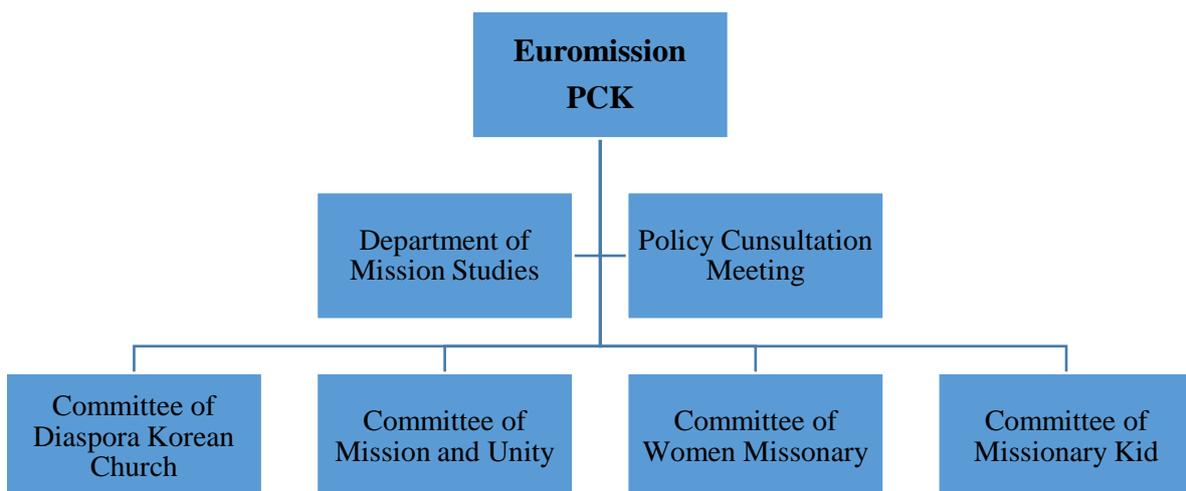
APPENDIX B

THE STRUCTURAL CHANGE FROM 'MISSIONARY FELLOWSHIP'
TO 'MISSION SOCIETY' OF THE PCK'S EUROPE MISSION
(Source from 'Analysis, Evaluation and Prospect in PCK's Europe Mission,' Munich, 2010)

<PCK'S 'MISSIONARY FELLOWSHIP' IN EUROPE>



<PCK'S 'MISSION SOCIETY' IN EUROPE>



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